

# GOOD NEWS FROM GOD



The GOSPEL of JOHN with  
Corresponding Scriptures from  
MATTHEW Through REVELATION

A MOST ACCURATE TRANSLATION  
FROM THE ORIGINAL GREEK INTO ENGLISH

by C. HOWARD MATHENY, D.D.



*Good News from God* ☩



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A Translation of John

WITH

Corresponding Scriptures  
*from*

Matthew through  
Revelation



by

*Dr. C. Howard Matheny*

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## *Dedication*



I thank the Lord for the privilege of dedicating this expository translation of the Gospel of John with other inspiring scriptures throughout the New Testament to the Glory of God. It is also a great joy to dedicate this expository translation to HAMILTON FORMAN and his wife DORIS, who shared with me and made possible the translation by their love and prayers and financial assistance.

# *Acknowledgment*



Collaboration with the Greek has been done by Dr. Roy O. Beaman, Professor of Greek and Theology, Mid-America Baptist Theological Seminary and the typing of the Greek was done by Dr. Chester S. Cadwallader, Jr. also of Mid-America Baptist Theological Seminary.

Dr. W. H. P. Hatch who taught at Cambridge Seminary (Episcopalian) and Dr. Fred Craddock (Methodist).



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# *Preface*



This writer has a noteworthy ministry spanning over fifty-five years. Although at eighty and well past the usual age of retirement, he remains active in the Christian Church (Disciples of Christ) in which he was ordained in 1927.

It may be said that he is "ecumenically educated" since he studied at Hiwassee College of Madisonville, Tennessee (Methodist); Johnson Bible College of Kimberlin Heights, Tennessee (Christian Church-Disciples); Spring Hill College of Mobile, Alabama (Catholic); and the New Orleans Baptist Theological Seminary of New Orleans, Louisiana (Southern Baptist). He received his doctorate from Milligan College in 1948. He specialized scholastically in all these institutions, particularly in the study of New Testament Greek which he continues to pursue to this day.

Under the leadership of this student of the Word, churches have flourished, doubling, tripling, and sometimes quadrupling in membership with funds for world missions increasing. Some of his more notable pastorates were First Christian Church of Mobile, Alabama, First Christian Church of Tampa, Florida, and the Arlington Church of Jacksonville, Florida.

Through his encouragement, twenty-one young men

and women entered the Christian ministry. While in Tampa, he was instrumental in establishing three new congregations of the Christian Church (Disciples of Christ).

He was married to Sarah Elizabeth Oden of Hartselle, Alabama, who, after forty-two years as his helpmate, died in June of 1973. They have two children, Howard Jr. of Mobile, Alabama, and Mary Elizabeth (wife of Reverend John Bennett) of Columbia, South Carolina. There are six grandchildren and four great-grandchildren.

Dr. C. HOWARD MATHENY

## *Introduction*



In 1945, in the senior New Testament Greek Class of what later became the Baptist Theological Seminary, New Orleans, Louisiana, Dr. John W. Shepherd made a statement that challenged and inspired me. He said that it was impossible to get the richness of the Greek New Testament into the English language. To accomplish this has been my life purpose, and all who read this translation may see that the Lord has made this possible. My purpose has been to produce a translation to preserve the emphasis, preciseness and detail of the Greek language which was used world-wide in the days of Jesus Christ.

I believe that this translation of the Gospel of John, including other related passages of Scripture from Matthew through Revelation, will bless all the people of God of all different churches.

It will inspire more Bible reading by ministers, Bible teachers and all who are interested in learning more of the words of Christ. Also people of no church affiliation can be greatly blessed.

I am happy to express my appreciation of all the Greek scholars of the past and present and for the many wonderful friends who have assisted me in this great work which is for the glory of God.

## Christmas—The Birth of Jesus Christ As Told by Luke



Luke 2:1, And it came to pass in those days there went out a decree from Caesar Augustus, all the inhabited earth (was) to be enrolled.

2. This first enrollment happened, Quirinius being governor of Syria.

3. And all were going to be enrolled, each one into his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into the city of David which is called Bethlehem, because he was out of the house and lineage of David,

5. To be enrolled with Mary the one having been espoused to him. She was great with child.

6. And while they were there it happened, the days were fulfilled for her to give birth (to the child).

7. And she brought forth her son, the first born one, and she wrapped him in swaddling clothes and laid him in the manger (a feeding trough) because there was for them not a place in the inn.

8. And there were shepherds in the same country abiding in the field and keeping the watches of the night over their flock.

9. And an Angel of the Lord stood over them and the glory of the Lord shone around them, and they feared a great fear.

10. And the Angel said to them "Fear no longer, for be-

## *Good News from God*

hold, I bring to you good news, great joy, which shall be to all the people (of God), because there was born to you this day in the city of David a Savior who is Christ the Lord.

12. And this (shall be) the sign for you, you shall find the babe wrapped in swaddling clothes and lying in a manger (a feeding trough).

13. And suddenly there was with the Angel a multitude of heavenly host praising God and saying,

14. "Glory to God in the highest and upon earth peace among men of good will.



## Chapter 1



1. In (the<sup>1</sup>) beginning was the Word,<sup>2</sup> and the Word was continually with<sup>3</sup> the (only) God, and the Word was God (the same character as God).

2. This (Word, the Christ) was in (the) beginning (origin) with the only God.

3. All things<sup>4</sup> came into existence through<sup>5</sup> Him, and

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<sup>1</sup> There is no Greek article "the" with beginning. Without the Greek article the time could be considered indefinite and could mean at any point of time you begin even before time began or creation started the Word was already existing timelessly with God. The imperfect state of the verb "was" (*ἦν*) describes this continuous existence. The beginning can be definite even without the article as there is only one beginning.

<sup>2</sup> In continuous existence was the "Word" (*λόγος*), the Thought, the Whole Revelation, the Complete Expression.

<sup>3</sup> The preposition "with" (*πρὸς*) describes the "Word" (*λόγος*) the Christ as being continually with God, in the presence of God, face to face with God, in communion with God, in living relationship and in intimate fellowship with God.

<sup>4</sup> "All things" (*πάντα*) includes all creation, unlimited, universally and all that exists.

<sup>5</sup> In an absolute sense all things came into existence "by" (*ὑπὸ*) God the direct agent. This describes all things under

apart from Him (without His presence) not even one thing came into existence which has come into existence.

4. In Him life was (existing), and the life was the<sup>6</sup> light for the<sup>7</sup> men,

5. And the light<sup>8</sup> keeps on giving light in the darkness (the darkness in contrast to the light), but the darkness<sup>9</sup> did not take the light down.<sup>10</sup>

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or subject to the power of God the only cause and creator. All things came into existence through Christ as the intermediate agent of God as the Greek preposition "through" (δι') clearly shows.

<sup>6</sup> The article "the" (τὸ) used with light makes light definite. The article is singular for the one and only light is the light of God. It is the light of God's presence, the divine truth which is the Christ.

<sup>7</sup> The Greek article "the" (τῶν) is used with men to show that the life was the light for all men universally; men as a class includes all mankind (both men and women). "Men" (ἀνθρώπων) is an objective genitive in this context for only God gives light and men reflect the light of God.

<sup>8</sup> "Light" (φῶς) describes inward clearness, holiness, good joyously contemplating its own reality and thereby all truth. This is described in the *Commentary on the Gospel of John*, Volume 1, page 252, by Frederick Louis Godet.

<sup>9</sup> The "darkness" (σκοτία) is described as ignorance of divine things and its associated wickedness and its resultant misery.

<sup>10</sup> The Greek verb literally says that the darkness never did "take the light down" (κατέλαβεν). It can mean the darkness could not take the light down, to restrain it or to extinguish it or to destroy it. It can also mean that the

6. There came (there arose) a man having been sent from God, (the) name John (was given) to him.

7. This (one) came for a witness that he might bear witness concerning the Light<sup>11</sup> in order that all might come to believe through him.

8. That one (John the Baptist) was not the Light but (he came) in order that he might bear witness concerning the Light.

9. He (Christ) was the<sup>12</sup> Light, the real (Light) which enlightens (illuminates inwardly) every man (and woman) coming into the world.

10. He was (in continuous existence) in the world,

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darkness never could take the light down, to comprehend it or to appropriate it. From the creation the light keeps on shining and giving light as is shown by the linear action of the verb "keeps on shining" (*φαίνει*). When the light shines in the darkness, instead of being destroyed, the light invades and destroys the darkness and the darkness disappears, is non-existent.

<sup>11</sup> The "Light" (*φωτός*) describes the light of God's presence, the illuminating power, the power of understanding and spiritual purity, the Christ.

<sup>12</sup> In the Greek text the article "the" (*τὸ*) is used with both the adjective "real" and the noun "light" which emphasizes both. The "real" (*ἀληθινόν*) light, the fully complete light as opposed to any incompleteness or adulteration entirely separate from any lack of light or opposite nature as darkness or shadowy unreality without substance. Many translations have "the true light was coming into the world (is the light) which enlightens every man." Both translations are true.

and the world through Him came into being, but the world<sup>13</sup> knew Him not (did not recognize Him).

11. He came into His own possessions (His own home), but His own people (His own relations) did not take Him to their side (did not welcome Him);

12. But as many as did receive Him, He gave to them authority (the power, the privilege, the right) to become at once children<sup>14</sup> of God, to the ones believing (one after another) into His name,

13. Who were not born<sup>15</sup> out of bloods<sup>16</sup> neither out of the will of the flesh (the desire of the flesh) and not out of the will of a man (a human father) but (in strong contrast they were born) out of God,

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<sup>13</sup> The material "world" (κόσμος) spoken of here is the world of sensitive existence and earthly thinking, of things hollow, frail and fleeting.

In Acts 17:24, we read of the spiritual world. "God, the one who made the 'world' (κόσμον) and all the things in it." This is the same word used to describe the material world. Only the context can decide the world of which you are speaking. The spiritual world describes the orderly and harmonious universe.

<sup>14</sup> That the children were actually born of God is shown by the noun "children" (τέκνα) for the root meaning of the verb (τίχτω) is "to give birth."

<sup>15</sup> The aorist passive verb "were born" (ἐγεννήθησαν) describes God the heavenly Father giving the spiritual birth in a definite decisive act in a moment of time. God is the author, the cause and the source of His spiritual children.

<sup>16</sup> Science now recognizes that the material birth includes the "bloods" (αἱμάτων) of both the father and the mother as the Bible says.

14. And the Word (the revealing Word, the complete expression) became flesh and dwelt among us (pitched His tent among us), and we beheld His glory, glory as of (the) only begotten (Son) from (His) Father, full of grace<sup>17</sup> and truth.

15. John is bearing witness concerning Him (making His agreement known by saying it) and with a loud voice has publicly spoken, saying, "This one was (the one concerning) whom I said, 'The one coming after me has become before me because He was existing timelessly before me (He was also before me in rank and influence).'"

### **Jesus Christ Our Fullness**

16. Since from (out of) His fullness<sup>18</sup> we all did receive and grace facing<sup>19</sup> grace,

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<sup>17</sup> "Grace" (χάριτος) developed into one of the most meaningful words of the Greek language especially as it took on richer significance as used by the inspired writers of the New Testament. It first meant that which gives joy to the hearers or beholders and since to the Greeks there was nothing which gave so much joy as beauty, grace came to imply the quality of beauty. Later it signified beauty itself and then beauty uttering itself or showing itself in gracious outcomings to men. Finally it also described the thankfulness in men caused by grace being shown to them. More and more in the New Testament it comes to mean not the grace of man to man but the grace of God to man. Grace means unmerited favor, loving kindness, goodwill, thanksgiving and joy.

<sup>18</sup> "Fullness" (πληρώματος) also describes abundance, power and riches of Christ. This fullness describes the per-

17. For the law was given through<sup>20</sup> Moses; the grace and the truth appeared (were established) through Jesus Christ.

18. No one at any time has seen God; only begotten

---

fect performance and the complete attainment of Jesus Christ that God gives us by Christ Jesus. This fullness of Christ has already been given to all of us, "Of his fullness we all 'did receive' (ἐλάβομεν)."

In Philippians 4:19, we read, " 'My God shall supply' (ὁ δὲ θεὸς μου πληρώσει) all the need of you (all) according to his riches in glory by Christ Jesus."

Another scripture is found in Acts 2:4, " 'They were all filled' (ἐπλήσθησαν) with the Holy Spirit and began to speak with other tongues just as the Spirit was giving them (the gift) to be speaking."

Another word for filling is found in Matthew 5:6, "Blessed are the ones hungering and thirsting after the righteousness of God for 'they shall be filled' (χορτασθήσονται)."

<sup>19</sup> The preposition "facing" (ἄντι) describes the grace that we have already accepted and is blessing us facing the other grace that God has already given to us and is present with us but we have not yet accepted.

Another meaning for "facing" (ἄντι) is given in *The Greek-English Lexicon of the New Testament*, by William F. Arndt and F. Wilbur Gingrich, page 73. This describes grace pouring forth in ever new streams—"grace upon grace."

<sup>20</sup> The preposition "through" (διὰ) used with the genitive "Moses" (Μωϋσέως) describes God as the direct agent, the author and cause, giving the law through Moses to the people. Moses was the intermediate agent used by God through whom God gave the law.

God (divine One),<sup>21</sup> the one being (perpetually) into the bosom of the Father, that one made (him) known,<sup>22</sup>

19. And this is the witness of John, when the Jews from Jerusalem (Jerusalem: habitation of peace) sent to him priests and Levites in order that they might question him, "You, who are you?"

20. And he confessed (he said the same word every time he was asked), and he did not deny, but he confessed, "I<sup>23</sup> am not the Christ (the anointed One, the Messiah)."

21. And they questioned him, "What then? Are you Elijah (Elijah: the strength of the Lord)?" And he answered, "I am not." "You, are you the<sup>24</sup> prophet?" and he answered, "No."

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<sup>21</sup> "Only begotten God (divine One)" (*μονογενὴς θεός*) can be used in this translation because there is no article with "God" (*θεός*), so it means Godlike or divine. This refers to Jesus Christ the Son of God.

In John 10:30, Jesus said, "I and my Father are 'one' (*ἐν*)."

The "one" is not masculine gender but neuter gender which describes one in character and not one in person.

<sup>22</sup> The verb is the effective aorist, "make known" (*ἐξηγήσατο*). This describes Jesus revealing God to us, declaring God to us and unfolding God to us.

<sup>23</sup> "I" is made bold because it is repeated for it has *ἐγώ* and "I" also in the verb (*εἰμι*) and could be translated, I (John), I am not the Christ.

<sup>24</sup> Literally they asked, "The prophet, are you?" Word placement gave emphasis to the word "prophet." The article "the" (*ὁ*) used with the prophet points out the prophet as well known and prominent. They were asking John the Baptist if he was the prophet whom Moses prophesied

22. Then they said to him, "Who are you, in order that we may give an answer to those who sent us? What do you say concerning yourself?"

23. He kept on saying (after seeing the light), "I (am) a voice of one exclaiming<sup>25</sup> in the wilderness, '(start at once) Make straight the way of the Lord, just as Isaiah (Isaiah: Jehovah's help) the prophet said.' "

24. Now they (these priests and Levites) had been

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would come into the world. This prophesy was given by God through Moses, "The Lord your God will raise up for you a prophet like me." (Deut. 18:15).

<sup>25</sup> The participle "exclaiming" (βοῶντος) describes crying out for help. John the Baptist was calling for the people to help prepare for the coming ministry of Jesus Christ.

In Mark 9:22, we read of the man bringing his son to Jesus to be healed. His son would cast himself into the fire and into the water trying to destroy himself. The father of this son said to Jesus, "having been moved by compassion (have pity) upon us, if you are able to do anything help us, 'run to our cry' (βοήθησον)." Jesus did heal his son the same hour.

In 1 Corinthians 1:9, we read, "God is faithful through whom you were 'called' (ἐκλήθητε)." This describes intelligent calling for a purpose; God calling us into the fellowship of His Son Jesus Christ our Lord.

In Luke 18:39, we read of another word for crying out: where blind Bartimaeus cried out for Jesus to heal him. "He 'cried out' (ἐκραζεν), Son of David have mercy upon me." Jesus restored his sight and he followed Jesus, praising God.



sent from the Pharisees (Pharisees: those who were separate),

25. And they questioned him and said to him, "Why then are you baptizing since you are not the Christ neither Elijah nor the prophet?"

26. John replied to them saying, "I am baptizing in water, in the midst of you He stands, one whom you do not know (recognize);

27. The one coming after me (is the one) of whom I am not worthy that I should loose the thong (leather strap) of His sandal."

28. These things happened in Bethany (Bethany: the house of the boat) on the other side of the Jordan (Jordan: the river that descends) where John was repeatedly baptizing.

29. On the morrow (the next day) he sees Jesus coming toward him and he says, "Behold! The Lamb of the (only) God, the one taking away the sin<sup>26</sup> of the world.

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<sup>26</sup> This word "sin" (*ἁμαρτίαν*) describes missing the mark and a departure from the way of righteousness. The word "sin" was used by Homer, the famous Greek poet who wrote over 800 years before Christ. He describes sinning as when a warrior hurls a spear and fails to hit his enemy. Thucydides III described sin as missing the way. Ecumenius described sin as turning away from the good.

Other aspects of sin described throughout the New Testament are:

II Peter 2:19, "For by whom a man has been 'overcome' (*ἡττηται*) to this one he has been made a slave." This de-

scribes sin as coming short of duty, being a failure, being overcome and not being victorious.

"Singing out of tune" (πλημμέλεια) describes the sin of singing out of tune in God's harmonious universe. This word was written first in Hebrew and later in the Greek Septuagint.

II Peter 2:16, "He was subjected to a rebuke on account of his own 'malpractice' (παρανομίας)": his own "malpractice" is found in *The Bible, A New Translation*, by James Moffatt, page 298.

Matthew 6:14, "For if you forgive to the men their 'trespasses' (παραπτώματα), your Father the heavenly one will forgive to you (your trespasses)." This describes a falling when one should have stood upright. This sin is described as a misstep in *A Greek-English Lexicon of the New Testament*, by William F. Arndt and F. Wilbur Gingrich, page 627.

Romans 2:23, "Through the 'transgression' (παραβάσεως) of the law you are dishonoring God." This sin means a falling to the side, an error and a blunder.

Romans 5:19, "Through the 'disobedience' (παρακοῆς) of one man many were caused to become sinners." This sin describes willfully failing to hear, careless hearing and to disobey.

I Corinthians 13:6, "(Love) is not rejoicing in 'unrighteousness' (ἀδικία), but is rejoicing together (with others) in the truth." This describes sin as being unjust, unfair, to be wrong and to fail to do what God has pointed out for us to do.

Ephesians 4:18, "On account of the 'ignorance' (ἄγνο-ιαν) being in them through the hardness, (dulled perception) of their hearts." This describes ignorance of what one ought to have known. Plato said, "No man is voluntarily evil."

30. This is (the one) in behalf of whom I said, 'after me a man is coming who has existed before me (who has risen to a higher rank) because He was (existing) before me.'

31. I also was not knowing Him but in order that He should be made known (be made manifest) to Israel, on this account I came baptizing in water."

32. And John bore witness saying, "I have seen<sup>27</sup> the Spirit descending as a dove out of heaven and (the Spirit) took up his dwelling upon Him (in living relationship).

33. I also was not knowing Him but the one who sent me to be baptizing in water, that one said to me, 'upon whomsoever you may see the Spirit descending

---

James 1:16, "Be not 'deceived' (πλανᾶσθε) my beloved brothers." This verb describes being gradually led astray as a planet gradually drifts away from its position. It describes a straying, a wandering away from the truth.

I Peter 4:18, "Since the righteous scarcely are being saved 'the ungodly' (ὁ ἄσεβής) and sinner, where will they cause themselves to appear?" This noun for sin describes being without reverence toward God and even impious, a deliberate withholding from God of his dues of prayer and service. It also includes active irreligion.

<sup>27</sup> The dramatic historical present perfect "I have seen" (τεθέαμαι) is largely the language of life and by using it John the Baptist emphasizes the present vividness of the vision. It was as if he were still looking at Jesus, although time had passed. John the Baptist had viewed attentively and with admiration the Holy Spirit descending upon Jesus.

and abiding upon him, this one (and no other) is the one baptizing in the Holy Spirit.'

34. I also have seen (with a discerning mind) and I have borne witness (and my witness is abiding) that this one (and no other) is the Son of the (only) God."

35. On the next day again John was standing and two from among his disciples (disciples: learners who followed him),

### **Jesus the Lamb of God**

36. And after looking at Jesus walking about he says, "Behold!<sup>28</sup> The Lamb of the (only true) God!"

37. Also the two disciples heard him speaking,<sup>29</sup> and they began to follow (in association) with Jesus,

38. And Jesus after turning and after seeing them following (Him) says to them, "What are you seeking?" And they said to Him, "Rabbi," which being interpreted says Teacher, "where are you dwelling?"

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<sup>28</sup> "Behold" is an interjection expressing the deep feeling of John the Baptist for the Christ. He was expressing his admiration, reverence and love for Jesus Christ, whom he called "the Lamb of God." The word (ἰδε) meaning to "behold" or "see," means more than outward seeing, it means to see mentally or have spiritual understanding. John the Baptist was entreating them to understand the Lamb of God, the Christ of God and to see the inner man.

<sup>29</sup> The verb (λαλοῦντος) for "speaking" tells us that when John the Baptist saw Jesus he did not keep silent but that he kept on speaking and pointed out Jesus to Andrew and John. It also describes the free and familiar conversation with which he spoke to them.

39. He says to them, "Keep on coming, and you shall see for yourselves." Therefore they came and saw where He was abiding, and they stayed with Him (by His side) during that day; it was about the tenth hour.<sup>30</sup>

40. Andrew was the brother of Simon Peter, one of the two who heard from John (the Baptist) and started following with Him (with Jesus).

41. This one (Andrew) finds first (before he does anything else) his own brother Simon (Simon: the hearer) and says to him, "We have found<sup>31</sup> (spiritual discovery) the Messiah! (the anointed one which is, being translated, Christ)."

42. He brought<sup>32</sup> him to Jesus (face to face with Jesus). Jesus after looking within him (looking within the depths of his heart) said, "You are Simon the son of John; you shall be called Cephas" (the word) which is interpreted, Peter (a rock).

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<sup>30</sup> It was believed that they were counting by Roman time, the "tenth hour" (δεκάτη ὥρα) which was ten o'clock in the morning.

<sup>31</sup> The dramatic historical present perfect "we have found" (εὕρηκαμεν) is the language of life. The past event of finding Jesus Christ is made so vivid as if it were a present event. It is as if they were going back through the years and experiencing the thrill and joy they had when they first found Jesus Christ.

<sup>32</sup> The effective aorist or the culminative aorist, "he brought" (ἤγαγεν) him to Jesus is believed by many Greek scholars to show that it took effort by Andrew to bring his brother Peter to Jesus Christ. After the effort was culminated with success, Andrew brought his brother Simon Peter to Jesus.

43. On the morrow (the next day) He wished to go out into Galilee, and he finds Philip, and Jesus says to him, "Be following with me."

44. Now Philip was from Bethsaida (Bethsaida: a place of fishing and hunting), out of the city of Andrew and Peter.

45. Philip finds Nathanael (Nathanael: the gift of God) and says to him, "We have found (spiritual discovery, the one concerning) whom Moses in the law wrote and the prophets (also wrote), Jesus the son of Joseph (Joseph: to add), the one from Nazareth (Nazareth: a sentinel or a protectress)."

46. And Nathanael said to him, "Is it possible (for) anything good<sup>33</sup> to be out of Nazareth?" Philip says to him, "Come and see!"

47. Jesus saw Nathanael coming toward Him and

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<sup>33</sup> "Good" (ἀγαθόν) means valuable, advantageous, fit, capable, useful, generous and that which should be thought of highly.

Another word for good is found in I Thessalonians 5:21, "Hold fast the 'good' (καλόν)." This describes harmonious completeness, balance and proportion and wholeness.

Another word for good is found in Luke 6:35, "Because He (God) is 'good' (χρηστός) (showing His blessings) upon the ungrateful and the evil." This includes not only being good but also being kind, loving, benevolent, upright and reputable. This is found in *A Greek-English Lexicon of the New Testament*, by William F. Arndt and F. Wilbur Gingrich, page 894.

(εὖ) "Good" is a prefix of (θυμεῖν) and is found in Acts 27:22, where Paul told the shipwrecked people who had given up all hope, "to be of 'good cheer' (εὐθυμεῖν)."

says concerning him, "Behold, truly an Israelite in whom there is no deceit (nothing false, no mixing evil with good and a sincere man)."

48. Nathanael says to Him, "From where are you knowing me?" Jesus answered and said to him, "Before Philip called you, being (while you were) under the fig tree, I saw you."

49. Nathanael replied to Him, "Rabbi, You are the<sup>34</sup> Son of the<sup>35</sup> God, you are King of Israel."

50. Jesus replied and said to him, "Because I said to you that I saw you underneath the fig tree, are you believing? You shall see greater things than these."

51. And He says to him, "Certainly, certainly,<sup>36</sup> I

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<sup>34</sup> By use of the article "the" (ὁ) with "Son" (υἱός), Nathanael showed that he recognized that Jesus Christ was not just another son of God but he definitely pointed Him out as the particular Son, the uniquely born Son, the only begotten Son of God and the promised Messiah.

<sup>35</sup> Nathanael also used the article "the" (ὁ) with God which definitely pointed out God, the only real God, as distinguished from all other gods which are false, imaginary and pretended. Other gods or idols are false dreams of the diseased fancy of man with no substantial existence in the world of realities. This is found in *Synonyms of the New Testament*, by Richard C. Trench, page 27.

<sup>36</sup> Jesus often said "amen amen" (ἀμήν ἀμήν). These are adverbs saying, "it is firm." The repetition which is the usual form of John emphasized the certainty of what Jesus said. He needed to stress the truthfulness of what He was going to say because of prejudice to the truth and also because He said such great and unusual things that were hard for material minded people to believe.

am saying, you shall be seeing<sup>37</sup> (be seeing with the mind) the heaven (the dwelling place of God) having been opened and the angels ascending and descending upon the Son of Man.”

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<sup>37</sup> Jesus used “you shall be seeing” (ὄψεσθε), the future linear, to tell His promise that the disciples would be seeing for themselves not just one momentary look but that they could be continually seeing the wide opened heaven continuing to stay open.



## Chapter 2



1. Now in the third day a marriage took place in Cana of Galilee (Galilee: the circle) and the mother of Jesus was (staying) there;

2. And Jesus also was invited and His disciples (were invited) into the marriage.

3. And the wine having run out, the mother of Jesus says to Him, "They have no wine."

4. Also Jesus says to her, "What (is it) to me and to you woman?<sup>1</sup> My hour has not yet come."

### Kinds of Servants Described 2:5

5. His mother says to the servants,<sup>2</sup> "Whatever He may say to you, do it (at once)."

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<sup>1</sup> The word "woman" (γύναι) used by Jesus in addressing His mother was not a term of disrespect.

<sup>2</sup> The word "servants" (διακόνους) represents the servants in their activity to execute the commands of those to whom they are devoted. The Apostle Paul says of himself that he was made a servant, a minister and a deacon of the household of God. This one Greek word can include all these meanings, a servant, a minister and a deacon.

Another word for servant is described in Romans 1:1, "Paul 'a slave' (δοῦλος) of Jesus Christ, a called apostle, having been separated for the gospel (the good news of

6. And (an important addition) there were six stone water pots lying there according to the (ceremonial) cleansing of the Jews affording room for between two or three metretes apiece (eighteen to twenty-seven gallons each).

7. Jesus says to them, "Start filling the water pots with water," and they filled them to the brim.

8. And He says to them, "Start drawing (some) out (right) now and be carrying it to the tablemaster," and they carried it.

9. And when the tablemaster tasted the water having been made wine but he was not knowing where

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God)." This is the most used word for servant in the entire Greek New Testament. This describes being wholly bound or a slave and describes a permanent state of servitude.

Another word for serving as a servant is found in Luke 9:6, "And going out they were going through the villages preaching the good news and 'serving' (*θεραπεύοντες*) (healing, curing, treating and restoring to health) everywhere."

Another word for serving is found in Luke 4:8, Jesus says, "Thou shalt worship the Lord thy God and to Him only 'you shall render religious service' (*λατρεύσεις*)."

This includes performing sacred service including offering gifts and worshipping God.

Romans 14:4, "You, who are you, the one judging the 'servant' (*οἰκέτην*) belonging to another? to his own master he stands or he falls." This lovingly describes a household servant who is like one of the family.

Luke 1:2, "Just as they delivered (them) to us which from the beginning were being eye witnesses and 'servants' (*ὑπηρέται*) of the word." This describes servants who were attenders, helpers and assistants.

it was from (from what author it was); but the servants, the ones having drawn the water, were knowing, the tablemaster calls the bridegroom

10. And says to him, "Every man sets forth (serves) the good wine first and whenever they are given to drink freely (he serves) the poorer (wine); you have kept the good wine<sup>3</sup> until now."

11. This is a beginning of the signs Jesus performed in Cana of Galilee and made visible (brought to light manifested, demonstrated) His glory (majesty as shown in deeds of power), and His disciples believed<sup>4</sup> into Him.

12. After this He Himself went down into Capernaum, also His mother and His brothers and His disci-

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<sup>3</sup> The word "wine" or "vine and its clusters" (οἶνον) is translated wine in many translations. The word refers to the fruit of the vine and can be either fermented or unfermented and only the context can determine whether it is intoxicating. The word itself can refer to the vine and its clusters. In Revelation 6:6, we read, "Do not damage the olive oil and 'the vine and its clusters' (τόν οἶνον)." This definition of (οἶνον) is found in *The Analytical Greek Lexicon*, revised 1978, edited by Harold K. Moulton, page 285. In Matthew 26:29, we read in the King James Version where Jesus said, "I will not drink henceforth from this 'fruit of the vine' (γενήματος τῆς ἀμπέλου) until that day when I drink it new with you in my Father's kingdom."

<sup>4</sup> The aorist "believed" (ἐπίστευσαν) describes not a process of gradually believing but a definite decisive act of faith in a moment of time. The punctiliar action of the aorist brings out the fact that at a definite point of time they exercised faith. Faith is described as a definite event and a real experience in the life of those who believed.

ples (learners), but they did not stay there many days.

13. Now the Passover of the Jews was near (approaching), and Jesus went up into Jerusalem (Jerusalem: habitation of peace)

14. And He found in the temple (the temple enclosure) the ones constantly selling oxen and sheep and doves and the money-changers sitting (there),

15. And after making a whip out of cords (small rushes), He drove them all out from the temple (the temple enclosure), both the sheep and the oxen; and he poured out the small coins of the money-changers, and he overturned the tables.

16. Also to the ones selling the doves He said, "Remove at once these things from here; stop making my Father's house a house of merchandise (a house of trade)."

17. His disciples were reminded that it had been written (permanently), "The zeal (the fervor of spirit) for your house shall eat me up."<sup>5</sup>

18. Therefore the Jews answered and said to Him, "What sign (from God) are you showing (demonstrating) to us since you are doing these things?"

19. Jesus answered and said to them, "If you destroy<sup>6</sup> this temple, also in three days I will raise it up."

20. Then the Jews said, "This temple was built

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<sup>5</sup> We say in English, "shall eat me up"; the Greeks say, "shall eat me down" (*καταφάγεται*). Both express the same thought and mean to consume completely.

<sup>6</sup> Jesus used the permissive imperative, "If you 'destroy' (*λύσατε*) this temple also I will raise it up in three days." It is not a command for them to destroy any temple.

(within a period of) forty-six years, and you, will you raise it (the temple) up in three days?"

21. But (in contrast to speaking of the temple building) that one (Jesus) was speaking over and over again concerning the temple of His body.

22. When therefore He was raised up from among the dead, His disciples<sup>7</sup> (His learners) were reminded that He repeatedly said this, and they believed in the scripture and in the word which Jesus spoke.

23. And (an important addition) when He was (staying) in Jerusalem (Jerusalem: habitation of peace) in the Passover in the feast, many began to believe into His name beholding (seeing with interest and admiration) His signs which He was continually performing.

24. Now Jesus Himself (again and again) was not entrusting Himself to them on account of His knowing all men,

25. Also because He was not having need that anyone might bear witness concerning the man (mankind as a class); for He Himself was knowing what was in the man (mankind as a class).

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<sup>7</sup> The word "disciples" (*μαθηταί*) had an agent ending in the nominative singular (*-τής*) which shows that they would become agents of learning and teachers to others of what they learned from Jesus Christ.

Another agent ending is found in John 4:42, "And we know that this man is truly 'the Saviour' (*ὁ σωτήρ*) of the world." (*-τήρ*) is an agent ending which shows that Jesus Christ is the agent of God to save the world.

Another agent ending (*-εύς*) is found in John 1:49, where we read, "Nathanael replied to him, Rabbi, you are the Son of God; you are 'King' (*βασιλεύς*) of Israel."

## Chapter 3



### Jesus and Nicodemus

1. Now there was a man of the Pharisees, Nicodemus (was the) name (given) to him, (he was) a ruler of the Jews.

### Teachers and Signs

2. This one came to Him at nighttime (not in daytime) and said to him, "Rabbi, we know that (you are) a teacher<sup>1</sup> ; you have come (on a permanent mis-

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<sup>1</sup> There are many descriptions of ministers or teachers. Here we have Nicodemus calling Jesus "a teacher" (διδάσκαλος) which stresses the thought of the teaching or instruction of the teacher.

II Peter 2:5, "He (God) spared not the ancient world but he kept Noah the eighth person, a preacher of righteousness (κήρυκα)." This describes Noah as a preacher, a herald of God, with authority proclaiming righteousness.

Ephesians 4:11, "And he himself (God) gave some apostles (ἀποστόλους)." This emphasizes that God sent from himself some messengers on a mission. Next, "God gave some 'prophets' (προφήτας)." This describes men through whom God speaks. Next, "God gave some 'evangelists' (εὐαγγελιστάς)." This describes men who bring good news. Next, "God gave some 'pastors' (ποιμένας)." This describes

sion) from God, for no one is able to be continually doing these signs<sup>2</sup> which you are repeatedly doing, unless God is being with him."

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men who shepherd the flock of God which includes feeding, tending, keeping, protecting and directing the members of the flock of God and God gave teachers (who instruct).

<sup>2</sup> These "signs" (σημεῖα) of Jesus spoken of here were very important, for above and beyond themselves they pointed the people to the grace and power of God. Signs by material manifestations which are beyond all expectations of men point beyond themselves to the spiritual realities.

Other words which express the wonderful works of God are given below:

Luke 10:13, "Woe to thee, Chorazin, woe to thee, Bethsaida, for if the 'mighty works' (δυνάμεις) had been done in Tyre and Sidon which were done in you, they would have repented long ago sitting in sackcloth and ashes." The mighty works of Jesus express the great power of God which is still working in our present world.

Wonders are the works of God which are of an extraordinary character and are to be observed and kept in memory. This word is used in Acts 5:12, "Through the hands of the apostles, signs and many 'wonders' (τέρατα) were being done among the people." As used here, wonders are always linked with signs which is the word giving glory to God.

Glorious works are found in Luke 13:17, "And all the crowd kept on rejoicing for all the 'glorious works' (ἐνδόξους) being accomplished by him (Jesus)."

A noun describing marvelous deeds is found in Matthew 21:15, "And the high priests and the scribes manifested indignation after seeing the marvelous 'deeds' (θαυμάσια)

**Born from Above, John 3:3-7**

3. Jesus replied<sup>3</sup> and said to him, "Certainly, certainly<sup>4</sup> I am saying to you, unless anyone be born<sup>5</sup> from above (from heaven, again, anew, from the first), he is not able to see (to discover, to experience, to know) the kingdom of God."<sup>6</sup>

4. Nicodemus says to Him, "How (in what manner, by what means) is a man able to be born being an

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which he did and the children exclaiming in the temple saying, 'Hosanna to the son of David.' "

Still another word is used by Mary in the Magnificat. Luke 1:49, "The mighty one did to me 'great things' (μεγάλα)."

<sup>3</sup> The verb "replied" (ἀπεκρίθη) shows that after Jesus separated the true from the false, reality from unreality, he gave forth his judgment from himself to Nicodemus.

<sup>4</sup> Jesus often said, "amen amen" (ἀμήν ἀμήν). These are adverbs meaning "it is firm." The repetition was the more usual form in John and is emphasizing the certainty of what Jesus was saying. He needed to stress the truthfulness of what He was going to say because there was so much prejudice to the truth among the religious leaders. Jesus also said such great and unusual things that they were difficult for material minded people to believe.

<sup>5</sup> The aorist passive verb, "be born" (γεννηθῇ) describes a man as receiving the action of God. A man does not perform the heavenly birth for himself for the aorist passive shows that God performs the heavenly birth by a definite decisive act and that man receives the action of God.

<sup>6</sup> The "kingdom of God" (βασιλείαν) describes the royal power of God, the dominion of God, the reign of God and the perfect order of things.



old man? He is not able to enter into the womb of his mother a second time and be born, (is he)?"

5. Jesus answered, "Certainly, certainly I am saying to you, except anyone be born from out of water (that which refreshes the soul) and from out of Spirit (the vital principle) he is not able to enter (at any time) into the kingdom of the (one true) God.

6. "The (child) having been born out of the flesh is flesh, and the (child) having been born out of the Spirit is spirit (is actuated by the spirit).

7. "Do not begin to wonder (marvel) because I said to you (Nicodemus), it is necessary<sup>7</sup> for you (all) to be born from above (from heaven, again, anew, from the first).

8. "The spirit breathes<sup>8</sup> (giving immortality and

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<sup>7</sup> The root meaning of this verb "it is necessary" (δεῖ) shows that it is binding. God made it binding and therefore it is necessary. It is also a moral necessity and by divine appointment.

<sup>8</sup> The spiritual meaning is given above. The material meaning is "the wind blows where it wishes and you are hearing the sound of it but you do not know from where it comes and where it goes."

(πνεῦμα) is usually translated "spirit" but can also mean "wind."

(πνεῖ) means both "breathes" and "blows."

(φωνήν) means both "voice" and "sound." It usually means an intelligent voice.

We see that both the spiritual and the material translations are true. This is found in *Word Pictures in the New Testament*, the Fourth Gospel, by A. T. Robertson, page 47.

spiritual gifts) where (the spirit) wills, and you are hearing the voice (of the spirit), but you are not knowing from where (the spirit) comes and where (the spirit) goes, so is everyone having been born from out of the Spirit."

9. Nicodemus answered and said to Him, "How are these things able to happen?"

10. Jesus answered and said to him, "You (Nicodemus) are you the (well-known) teacher of Israel, and (yet) you are not knowing these things?

11. "Certainly, certainly I am saying to you, we know<sup>9</sup> that which we are speaking, and we are bearing witness to that which we have seen (with a discerning mind), and (yet) our witness you (Pharisees) are not receiving.

12. "Since I told to you (people) the earthly things (things which exist upon the earth) and you are not believing, how shall you believe if I should tell to you the heavenly things (things that take place in heaven)?

13. "And no one has ascended<sup>10</sup> into the heaven (and stays in heavenly consciousness) except the one having descended out of heaven, the Son of man.

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<sup>9</sup> In Revelation 2:2, we read of another Greek word for "know." "I know thy works (*οἶδα τὰ ἔργα σου*) and the toil." This word for "know" is a perfect and says, I have seen therefore I know. Jesus is saying I have seen therefore I know; I know by direct insight into divine things.

<sup>10</sup> The perfect state of the verb, "has ascended" (*ἀναβέβηκεν*) expresses the fact that the Christ stayed in the consciousness of His divine Son-ship, His perfection and eternal harmony even while He was upon the earth.

14. "And just as Moses lifted up the serpent in the wilderness, thus it is necessary (for) the Son of man to be lifted up,

15. "That everyone believing<sup>11</sup> in Him (abiding and resting in Christ) should be having (as a present possession) everlasting (ageless, endless) life.

16. "For God so loved the World that He gave His (uniquely born) Son, His only begotten (Son), that everyone believing into<sup>12</sup> Him should not get himself lost but (in strong contrast) should be having (as a present possession) everlasting life.<sup>13</sup>

17. "For God sent not his Son into the world (it was not the primary purpose) that He might be judging<sup>14</sup> the world but that the world should be saved<sup>15</sup> through Him.

18. "(The one) believing into Him is not being judged but the one not believing (who is persisting

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<sup>11</sup> Dr. Robertson believes this should read: "Everyone believing should be having in Him eternal life."

<sup>12</sup> The preposition "into" (*εἰς*) describes spiritually entering into Christ and going forward and making progress in participation in the activity of Christ.

<sup>13</sup> "Everlasting life" (*αἰώνιον ζωήν*) describes life which is beyond all time.

<sup>14</sup> That "he might be judging the world" (*κρίνῃ τὸν κόσμον*) includes picking out, selecting and approving the good and separating it from the evil and condemning the evil.

<sup>15</sup> This Greek verb "saved" (*σωθῇ*) includes delivering from error, restoring to health, healing and preserving safe and sound. It can include both saving from sin and healing the body. It is determined by the context.

in unbelief) has already been judged, for he has not believed into<sup>16</sup> the name of the only begotten Son of God.

19. "And (adding to what has been said) this is the process of judging,<sup>17</sup> that the light (the light of God's presence) has come into the world but men (the people) loved the darkness<sup>18</sup> rather than (instead of) the light, for their works were habitually evil (full of labors, annoyances, hardships).

20. "For everyone (every man) habitually practicing<sup>19</sup> evil is (constantly) hating the light (the manifested good) and comes not to the light in order that his works may not be detected.<sup>20</sup>

21. "But the one habitually doing the truth<sup>21</sup> comes

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<sup>16</sup> The preposition "into" (εἰς) describes believing into the name of Jesus Christ. Dr. Roy Beaman says, "Faith takes us by the hand and leads us into Christ."

<sup>17</sup> "The judging" (ἡ κρίσις) describes the activity of judging because of the action ending (-σις). If it described the judgment or the result of judging it would be (κρίμα).

<sup>18</sup> The "darkness" (σκότος) describes ignorance respecting divine things and accompanying ungodliness and consequent misery.

<sup>19</sup> The participle "practicing" (πράσσων) used with evil describes busy activity but it has nothing to show for all the toil at the end and no fruit that remains for (φαῦλα) describes that which is worthless.

<sup>20</sup> The verb "detected" (ελεγχθῆ) describes sifting, trying, testing, laying bare, exposing, holding up to the light in order to judge.

<sup>21</sup> The one doing the "truth" (ἀλήθειαν) comes to the light, to be in intimate fellowship with the light. This is

to the light in order that his works may be manifested (brought to light, made visible, made known) that they have been performed in God (and the results are lasting)."

22. After these things Jesus came and His disciples into the Judean land (the country districts outside Jerusalem), and there He was staying with<sup>22</sup> them and was baptizing (through His disciples).

23. And John also was baptizing (continued to baptize) in Aenon near Salim (this name signifies peace) because there were many waters there, and they (the people) kept on coming (in a procession) to the side (of John) and were being baptized (one after another).

24. For John (John: to whom the Lord is gracious) had not yet been cast into prison.

25. Then there arose a questioning (of some) from among the disciples of John with a Jew concerning (ceremonial) cleansing (a ritual purgation or washing).

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brought out by the preposition "to" (πρός) used with the accusative case "light" (φῶς). The truth has the definite article with the singular noun and points out the unity of all truth and describes truth as a perfect and harmonious whole expressing the divine nature. There is gain in doing the truth, a real thing remaining. *Synonyms of the New Testament*, by Richard Chenevix Trench, page 363.

<sup>22</sup> The preposition "with" (μετ') and the genitive pronoun "them" (αὐτῶν) means more than Jesus just staying with His disciples. It describes Jesus associating and having fellowship with them and being their guide and helper. It also includes Jesus sharing their experiences with them and allowing them to share in His glorious ministry.

26. And they came to John and said to him, "Teacher (master), the one who was with you on the other side of the Jordan (Jordan: the river that descends) to whom you have born witness, behold, this one is baptizing (through His disciples), and all (men) are coming to<sup>23</sup> Him."

27. John answered and said, "A man is not able to be receiving (to be taking) not even one thing unless it has (previously) been given<sup>24</sup> to him<sup>25</sup> out of heaven.

28. "You, are bearing witness to me that I said, I am not the Christ (the Anointed One, the Messiah) but that I am (the man) having been sent<sup>26</sup> before that (notable) one.

29. "The one having the bride is a bridegroom, and

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<sup>23</sup> The preposition "to" (πρὸς) describes all men coming to Jesus Christ to be in His presence face to face with Him and to have intimate fellowship and communion with Him.

<sup>24</sup> The present subjunctive (ἤ) and the periphrastic perfect participle used together "has been given" (ἤ δεδομένον) tells us that God has previously given to us gifts from heaven even before we reach out to take them.

<sup>25</sup> The dative pronoun "him" (αὐτῷ) shows the intimate relationship which exists between God the giver and us. It also shows God's interest in us and that He gives us gifts to bless us and for our joy.

<sup>26</sup> The perfect passive participle "having been sent" (ἀπεσταλμένος) describes John the Baptist having been sent as a messenger with authority from God. He was sent before "that notable one" (ἐκεῖνον) who was Jesus Christ. He said later in verse thirty that it was bound by God for "that notable one" (ἐκεῖνον) to keep on increasing and for him (John) to keep on becoming less important.

the friend of the bridegroom, the one who has been standing by and hearing him with gladness, is rejoicing because of the voice of the bridegroom. Therefore this my joy has been fulfilled.<sup>27</sup>

30. "It is necessary (for) that one to keep on increasing but (for) me to keep on being made less (in authority and popularity).

31. "The one coming from above is above all men (all things). The one being out of (springing out of) the earth is out of the earth, and of the earth<sup>28</sup> He is speaking. The one coming out of heaven (with heaven His author, source, and nature) is above all men (above in authority).

32. "That which he has seen (with a discerning mind) and heard, this (and nothing else) he continually bears witness to, and (yet) no one is receiving His witness.

33. The one having received His witness set his seal (to this) that God is true.<sup>29</sup>

34. "For (the one) whom God sent (as a messenger

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<sup>27</sup> John used the verb "has been fulfilled" (πεπλήρωται) to tell that his joy has been made complete in every particular and that he was still rejoicing because of the coming of Jesus Christ.

<sup>28</sup> The word "earth" (γῆς) describes whatever is coming out of it as earthly, mutable, frail, infirm and vanishing. We get our words "geology" and "geography" from this word. These mean the "word" about the earth and the words written about the earth.

<sup>29</sup> The adjective "true" (ἀληθής) tells us God is true and unconcealed and cannot be hidden. This adjective describes

with authority) keeps on speaking the words of God, for He is continually giving the Spirit not by measure (without limit).

35. "The Father constantly loves the Son (delights in the Son continually) and has given all things (to be) in His hand.

36. "The one believing into the Son has (as a present possession) eternal life. But (in contrast) the one refusing (over and over again) to be obedient to the Son shall not see life (shall not experience life), but (in strong contrast to having eternal life) the wrath of God is abiding upon him."

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God as loving the truth and speaking the truth and fulfilling the promise of his lips.

I Thessalonians 1:9, "You turned to God from the idols to serve a living and 'true God' (*ἀληθινῷ θεῷ*)."

This adjective for true describes God as true, the real nature corresponding to the name. This is opposed to what is fictitious, counterfeit, imaginary and pretended. This contrasts realities with their semblances. The true is opposed to what is imperfect, defective, frail and uncertain. God is very God as distinguished from idols and all false gods, the dreams of the diseased fancy of men which have no substantial existence in the world of realities. It is the real as opposed to the shadowy or weak earthly copies of the heavenly realities.



## Chapter 4



1. When therefore Jesus became aware that the Pharisees heard, Jesus is making and is baptizing more disciples than John;

2. Although Jesus Himself was not baptizing but His disciples (were baptizing).

3. He left Judea and went away again into Galilee.

4. And (an important addition) it was being necessary<sup>1</sup> (for) Him to be going through Samaria.

5. Therefore He comes into (the vicinity of) a city of Samaria being called Sychar near the plot of land (the piece of ground) which Jacob (Jacob: the heel-catcher, the supplanter) gave to his son Joseph.

6. And Jacob's well (a well fed by a spring) was there. Consequently Jesus having completed the toil<sup>2</sup> from the journey was sitting thus upon the well (the

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<sup>1</sup> The word "necessary" (ἐδει) means it was binding, it was being a divine appointment because God was binding it.

<sup>2</sup> The perfect participle "having finished the toil" (κεκοπιακώς) is an active participle showing that Jesus completed the labor of the journey.

curbstone of the well), it was about the sixth hour<sup>3</sup> (about twelve o'clock noon).

7. There comes a woman of Samaria to draw water (as she started to draw water); Jesus says to her, "Give to me a drink."<sup>4</sup>

8. For His disciples had gone away into the city in order that they might buy provisions (victuals).

9. Then the Samaritan woman says to Him, "How (is it possible) you being a Jew, are you asking a drink from me being a Samaritan woman?" (for the Jews are not using things together<sup>5</sup> with Samaritans).

10. Jesus answered and said to her, "If you were knowing the free gift of the<sup>6</sup> (only) God, who he is

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<sup>3</sup> The Jews began their work day at sunrise or near six o'clock in the morning. "The sixth hour" (ἕκτη ὥρα) would be near twelve o'clock or noon if Jewish time. The end of their work day was at sunset or near six o'clock in the evening. Dr. A. T. Robertson thought it was six o'clock in the evening Roman time. This is found in *Word Pictures in the New Testament*, by A. T. Robertson, page 61.

<sup>4</sup> The infinitive "a drink" (πεῖν) emphasizes its substantive nature and not its verbal nature.

<sup>5</sup> The verb "use things together" (συγχρῶνται) with the negative "not" (οὐ) tells us that the Jews did not drink out of the same vessels or associate with or have dealings with the Samaritans.

<sup>6</sup> The article "the" (τοῦ) describes the one and only God as opposed to all false gods who do not exist and are not present anywhere and have no power at all. The only God is distinguished from idols and all the false gods who are the dreams of the diseased fancy of man with no substantial existence in the world of realities.

the one saying to you, give to me a drink, you would have asked him and he would have given to you living<sup>7</sup> water."

11. The woman says to Him, "Sir, you have not a thing to draw with (a bucket and a rope), and the well is deep, from what place (from what source), therefore are you having the water, the living (water)?

12. "You (are) not greater, are you, than our father Jacob, who gave to us the well and he himself drank from it and his sons and his animals?"

13. Jesus answered and said to her, "Everyone drinking of this<sup>8</sup> water will thirst again

14. "But whoever takes a drink (a single drink) out of the water of which I shall give to him, he will not, I repeat (he will) not<sup>9</sup> thirst going into the age (forever) but (in strong contrast) the water which I shall give to him<sup>10</sup> will become (at once) within him a fountain

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<sup>7</sup> The unusual word placement (*ὕδωρ ζῶν*) meaning "water living" is giving emphasis to the fact that the water Christ gives is continually living.

<sup>8</sup> The demonstrative pronoun "this" (*τούτου*) describes Jesus pointing to the water right there before them in Jacob's Well. The genitive case describes the kind of water, the material water of the well as different from the living or spiritual water that He gives.

<sup>9</sup> Jesus used the strong negative "not" (*οὐ*) which describes flat denial and He also used the negative "not" (*μὴ*). This use of the double negative emphasizes that whoever takes one drink of the water that He gives will never thirst again.

<sup>10</sup> The dative of advantage "to him" (*αὐτῷ*) would show that Christ would give to each one individually the "living

(a spring) of water continually leaping up into eternal life."

15. The woman says to Him, "Sir, give to me (at once) this (special) water in order that I may not keep on getting thirsty and may not keep on coming through here to be drawing (water)."

16. He says to her, "Be going (on your way and) call your husband and come here (at once)."

17. The woman answered and said to Him, "I do not have a husband." Jesus says to her, "You spoke rightly (well, correctly saying), I do not have a husband."

18. "For you did have (altogether) five husbands, but the one whom you are now having (at the present) is not your<sup>11</sup> husband; this is a true thing you have spoken."

19. The woman says to Him, "Sir, I am observing<sup>12</sup> that You (Jesus), You are a prophet (one through Whom God speaks).

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water" to bless him and to bring to him joy. The dative also expresses the close intimate relationship between Jesus Christ and the one to whom He gives the living water.

<sup>11</sup> By the unusual Greek word placement "your husband" (σου ἀνὴρ), Jesus told the woman, "This man you are now having is not 'your' husband" and gave special emphasis to the word "your" which could mean that the man was the husband of some other woman.

<sup>12</sup> The verb "I am observing" (θεωρῶ) describes the woman at the well telling Jesus, "I am viewing you attentively with interest and careful observation of details. I am gradually perceiving that you are a prophet."

20. "Our fathers worshipped in this<sup>13</sup> mountain, but you (Jews), you are (persisting) in saying that in Jerusalem (Jerusalem: habitation of peace) is the place where it is necessary to be worshipping."

21. Jesus says to her, "Woman, be believing in me (put your trust in me) that there is a time coming when neither in this mountain (here before us) nor in Jerusalem you will be worshipping (show reverence to) the Father.

22. "You (Samaritans), you are worshipping what you do not know. We (Jews) we are worshipping what we know, because salvation<sup>15</sup> is from the Jews.

23. "But a time is coming and (the time) is now when the true<sup>16</sup> worshippers will be worshipping the Father in spirit and in truth (in reality), for indeed

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<sup>13</sup> The Samaritan woman while talking with Jesus could point with her finger to Mount Gerizim the mountain which stood there before them where her people worshipped. The strong demonstrative pronoun "this" (τούτω) shows this fact.

<sup>14</sup> "The Father" (τῷ πατρί) describes the nourisher, the One who supplies all our needs, the Protector and the Upholder.

<sup>15</sup> "Salvation" (σωτηρία) describes deliverance from error and includes healing and preservation and safety in different contexts.

<sup>16</sup> True worshippers have God as their author and are derived from truth and made up entirely of truth. The adjective "true" (ἀληθινοί) by its ending (-νοί) describes the worshippers as made from truth and possessing and expressing all the qualities of truth. It also describes genuine worshippers who are what they claim to be.

the Father is constantly seeking such (worshippers to be) worshipping Him.

24. "The (one) God (is) Spirit, and it is necessary (for) the ones worshipping Him to be continually worshipping in spirit (the power to perceive divine and eternal things) and in truth (in reality)."

25. The woman says to Him, "I know that Messiah comes,<sup>17</sup> the One being called Christ (the Anointed); whenever that (notable) One comes, He will make known to us all things."

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<sup>17</sup> Distinctive meanings of the verbs "to go" or "to come" are brought out by the prepositions added as prefixes to the verb "come" (έρχεται). We can add many prepositions: (εις-) (ἐξ-) (πρὸς-) (σύν-) (ἐπι) (διά-) (ἀπὸ).

Acts 23:33, "Who 'having entered into' (εἰσελθόντες) Caesarea, delivered the epistle to the governor."

Matthew 2:6, "And thou Bethlehem . . . out of thee 'shall come out' (ἐξελεύσεται) One ruling (One leading the way) who shall shepherd my people Israel."

Acts 28:9, "The ones having (a spirit) of weakness (a spirit causing illness) were 'coming to' (προσήρχοντο) Him and were being healed."

Luke 23:55, "The women who had 'come with' (ἦσαν συνεληλυθυῖαι) Him out of Galilee observed the sepulchre and how His body was buried."

Acts 1:8, "You shall receive power, the Holy Spirit 'having come upon' (ἐπελθόντος) you."

Luke 4:30, tells us of the escape of Jesus. "He Himself 'having gone through' (διελθὼν), having escaped through the midst of them, was going on His way."

John 4:28, "The woman of Samaria left her water pot and 'went away' (ἀπῆλθεν) into the city."

26. Jesus says to her, "I am, the one talking to you (is the Messiah, the Anointed One, the Christ)."

27. And upon this (at this point) His disciples came, and they kept on marveling because He was talking with a woman;<sup>18</sup> however no one said, "What are you seeking? or, why are you speaking with her?"

28. Then the woman (in her excitement) left her water jar and went away into the city, and she keeps on saying to the men,<sup>19</sup>

29. "Come<sup>20</sup> and see a man who told to me all things as many as I did, this one is not<sup>21</sup> the Christ (is He)?"

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<sup>18</sup> There is no Greek article used with "woman" (*γυναικός*) so it shows that the disciples were marveling not just because Jesus was speaking with this particular woman, the Samaritan woman, a woman of a race the Jews despised but with any woman. In that day it was considered beneath the dignity of a teacher to talk in public with any woman.

<sup>19</sup> The noun "men" (*ἀνθρώποις*) describes mankind and not only men but also women and children. The word "people" could be used.

<sup>20</sup> The verb form "come" (*δεῦτε*) has an interjectional force describing the Samaritan woman speaking concerning Christ with deep emotion. She was expressing her surprise at finding Jesus and of Him talking with her. She was also expressing her interest in Him and her admiration for Jesus Christ.

<sup>21</sup> The woman who talked with Jesus Christ at the well later questioned the people of the city of Samaria concerning Jesus Christ. She did not expect them to believe that she had found the Christ and that Jesus Christ had talked to her. The Greek negative "not" (*μήτι*) which is used here shows this. The negative relates only to what she expected

30. They went forth out of the city (in a rush) and were coming toward<sup>22</sup> Him (in a procession).

31. In the meanwhile the disciples kept on entreating Him saying, "Rabbi (Master, Teacher), eat."

32. But the (Saviour) said to them, "I am continually having (spiritual) food to eat (concerning) which you (disciples) you do not know."

33. Therefore the disciples (learners, who followed Him) kept on saying to one another, "No one brought to Him (anything) to eat, (did he)?"

34. Jesus says to them, "My food (that which delights and truly satisfies the mind) is that I should do<sup>23</sup> the will<sup>24</sup> of the one who sent Me and (that) I should accomplish His work.

35. "You (disciples), are you not saying, There are

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them to answer and not at all to what she believed for the context shows that she did believe that He was the Christ. You can understand why she would not expect others to believe her, who of that day would expect a woman to be the one to find Christ and especially a woman who had such a bad reputation of having had five husbands and now living with a man to whom she was not married.

<sup>22</sup> This preposition "toward" (πρὸς-), with the verb "were coming" (ἤρχοντο), is showing linear action, picturing the people as they were on the way coming toward Jesus in a continuous procession.

<sup>23</sup> The aorist, that I "should do" (ποιήσω) describes Jesus considering His whole life as one event in which He did the will of God.

<sup>24</sup> The "will" (θέλημα) of God is what He has determined and takes pleasure in.



yet four months and the harvesting comes? behold!<sup>25</sup> I am saying to you, lift up your eyes (at once) and take a look (see) the fields, because they are white for harvesting (for reaping) already!

36. "The (one) reaping<sup>26</sup> is taking<sup>27</sup> a reward and is gathering fruit (abiding) into eternal life<sup>28</sup> in order

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<sup>25</sup> This use of the interjection "behold" (*ἰδοὺ*) shows Jesus speaking with deep feeling and emotion as He entreated His apostles to lift up their eyes and to take a look (see) the fields which were white unto harvesting. The interjection is used by Jesus to call to the attention of His apostles something which was unexpected by them. A great multitude of the Samaritans were coming across the wheat fields to Him.

<sup>26</sup> The article "the" (*ὁ*) with the participle "reaping" (*θεριζων*) is very common. This can be the representative or generic use of the article with the participle which would describe the one reaping as one representing all who reap.

<sup>27</sup> The verb "is taking" (*λαμβάνει*) has the root meaning of "taking" which expresses the thought that some effort is required of the one who receives. This verb expresses the suggestion of a prompted taking.

We find the other word for "receiving" (taking) in Acts 7:59, "And they kept on stoning Stephen the one calling upon (the Lord) and saying, Lord Jesus 'receive' (*δέξαι*) my spirit."

We read in Luke 19:6, "And after making haste he (Zacchaeus) came down and rejoicing he 'received' (*ὑπεδέξατο*) (welcomed) Him (Jesus)."

<sup>28</sup> By use of the accusative of extent of time "eternal life" (*ζωὴν αἰώνιον*) and also by the preposition "into" (*εἰς*) Jesus Christ is saying that the fruit will last going on into

that the one sowing may be rejoicing and the one reaping, together (they may be rejoicing).

37. "For in this saying is genuine (real) that there is one sowing and another reaping.

38. "I sent<sup>29</sup> you to be reaping that (upon which) you have not toiled; others have labored and you have entered into their labor."

39. And (an important addition) out of that city many of the Samaritans believed into Him because of the word of the woman testifying, "He told to me all things, which I did."

40. When therefore, the Samaritans came to Him, they were requesting Him to take up (His) dwelling with them; and He took up (His) dwelling there during two days.

41. And by much more (many more) believed<sup>30</sup> because of His word,<sup>31</sup>

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eternal life. This eternity is independent of time and above and beyond all time.

<sup>29</sup> "Sent" (ἀπέστειλα) describes Jesus when He sent His apostles on a mission as messengers with authority.

<sup>30</sup> The aorist "believed" (ἐπίστευσαν) describes not a gradual process of believing but a definite decisive act of faith in a moment of time. The punctiliar action of the aorist brings out the fact that at a definite point of time some exercised faith. One minute they did not believe, the very next minute they did believe. Faith is described as a definite event and a real experience in the life of the one who believed.

<sup>31</sup> The word used here (λόγον) is the same "word" used in John 1:1, to describe the Christ or the "word." This describes Jesus declaring the Christ.

42. And they were saying to the woman, "No longer are we believing on account of your talk, for we ourselves have heard and do know that this one is truly the Saviour<sup>32</sup> of the world."

43. And after the two days He went out from there into Galilee;

44. For Jesus Himself bore witness that a prophet (one through whom God speaks) does not have honor in his own country.

45. So when He came into Galilee, the Galileans received Him (welcomed Him) having seen (with a discerning mind) all things as many as He did in Jerusalem in the feast, for they themselves, also went into the feast.

46. Therefore, He came again into Cana of Galilee where He made the water wine. And there was a certain courtier (a person attached to the king) whose son continued being sick (without strength) in Capernaum (Capernaum: the village of consolation).

### **Meanings of Healing**

47. This one after hearing, "Jesus is come from out of Judea (and come) into Galilee," went off to Him (at once) and kept on requesting that He might come

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<sup>32</sup> The noun "Saviour" (σωτήρ) has the agent ending (-τήρ) which describes Jesus as the agent of God in saving, in delivering from error, in restoring to health and in keeping safe and sound. In different contexts these different meanings are brought out.

down (at once) and He might heal<sup>33</sup> his son, for he was approaching the time to be dying.

48. Therefore Jesus said to him, "Except you (people) see signs and wonders, you may not (I repeat), you may not believe."

49. The courtier says to Him, "Sir, come down (this very moment) before my little son dies."

50. Jesus says to him, "Continue going (on your way), your son is going on living." The man believed (instantly) in the word which Jesus said to him and he was proceeding on his way.

51. And now while going down, his servants (slaves) met him saying, "Thy son is going on living."

52. Therefore he inquired (he demanded) from them the hour in which he (got) better. Then they said to him, "Yesterday during the seventh hour the fever left him (in a moment of time)."

53. So the father recognized that (it was) in that hour in which Jesus said to him, "Your son is going on living," and he, himself believed and his whole household.

54. And (in addition to the first sign) this (is) again a second sign Jesus performed after coming out of Judea (and going) into Galilee.

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<sup>33</sup> The word for "heal" (*ἰάσθαι*) describes to cure by freeing from disease, to make whole.

Another word for healing is found in Luke 9:6, "And going out they were going through the villages, preaching the Good News and 'healing' (*θεραπεύοντες*) everywhere." This describes treating, restoring to health, serving.

## Chapter 5



1. After these things there was (in progress) a feast of the Jews, and Jesus went up into Jerusalem (Jerusalem: habitation of peace).

2. And there is in Jerusalem near to the sheep gate a pool the one being called in Hebrew Bethzatha<sup>1</sup> having five porches (covered colonades).

3. In these (covered colonades) a multitude was lying<sup>2</sup> of those being sick, of blind ones, of crippled ones and of withered ones,<sup>3</sup>

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<sup>1</sup> Instead of "Bethzatha" (Βηθζαθά) which means house of olives some manuscripts have Bethesda (house of mercy).

<sup>2</sup> The multitude of sick ones is considered in Greek as a unit and the verb "was lying" (κατέκειτο) is singular and imperfect in Greek.

<sup>3</sup> The last of verse three and all verse four are not found in these manuscripts: *The Greek New Testament*, by Aland, Black, Martini, Metzger and Wikgren, *The New Testament in the Original Greek*, by Wescott and Hort, and *Novum Testamentum Graece*, by Nestle-Aland. If included they would read:

The last part of verse 3, ". . . waiting for the moving of the water."

All of verse 4, "For an angel went down at a certain season into the pool and troubled the water (and) whoever

## Healing and Wholeness Described

5. And (an important addition), there was (lying) in that place a certain man holding (himself) during thirty and eight years in his sickness.<sup>4</sup>

6. Jesus, after seeing this man lying down and after

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then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

<sup>4</sup> Some Greek scholars believed "sickness" (ἀσθενεία) described his mental state in which his weakness manifested itself. This definition is found in *The Greek-English Lexicon*, by Thayer, page 80.

Another scripture describing this same "sickness" (ἀσθενείας) is found in Luke 13:11, "Behold a woman during eighteen years having a spirit of weakness (a spirit of weakness which caused her physical weakness) was being bent double and was not able to raise herself up fully."

Sickness or weakness is described by many other Greek words. Below are selected scriptures to bring out the actual meanings as given throughout the New Testament.

Matthew 14:14, "After going out He (Jesus) saw a great crowd and He was moved to have compassion upon them and He healed their 'sick' (ἀρρώστους)." This described the ones who were weak and not strengthened and did not thrive and prosper.

Two Greek words for sickness are found in Matthew 4:23; "Jesus went about in all Galilee teaching in their synagogues and proclaiming the good news of the kingdom and healing every 'sickness' (νόσον) and every 'disease' (μαλακίαν) among the people. "Sickness" (νόσον) describes unhealthy desires, diseased appetites, wrong thinking; "sickness" (μαλακίαν) describes lewdness (a male who submits his body to unnatural lewdness, an effeminate man). These

knowing (because He knew) that he had already (spent) much time (in that condition), says to him, "Are you (really) desiring to become whole (to prove yourself whole)?"

7. The (man) being weak replied to him, "Sir, I have not a man that whenever the water is stirred up (agitated) he may cast me at once into the pool, but while I am coming another steps down before me."

8. Jesus says to him, "Be waking up,<sup>5</sup> pick up (at once) your pallet (small mattress) and be walking about."<sup>6</sup>

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definitions are found in *The Greek-English Lexicon*, by Thayer, page 387.

Matthew 4:24, "And they brought to Him (Jesus) all the ones holding (themselves) in 'evil case' (κακῶς ἔχοντας) in all kinds of diseases and he 'healed' (ἐθεράπευσεν) them."

Matthew 6:13, "Deliver us 'from' (ἀπὸ) the 'evil' (πονηροῦ). This describes God keeping us separate from evil, not letting us get into evil to begin with. This includes envy and jealousy and being afflictive and being inactive and slothful.

<sup>5</sup> The verb "be waking up" (ἐγείρε) describes waking up as in Ephesians 5:14, "Awake the one sleeping." A different verb is used to describe "arising" (ἀνάστα), "And arise at once from the dead and Christ shall give to thee light."

<sup>6</sup> The present imperative "be walking about" (περιπάτει) describes Jesus saying to the man, "Be walking about (be making progress, be taking advantage of your opportunities)."

9. And instantly the man became whole<sup>7</sup> and (at once picked up his pallet (small mattress) and went on walking (taking step after step), and it was during a sabbath (the time of sacred rest) in that day.

10. Therefore the Jews kept on saying to the (man)

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<sup>7</sup> The man became “whole” (ὅγιός), sound, healthy, wise, fit in faith to be free from any admixture of error and not to deviate from the truth of reality.

Healing is also described by many more words throughout the Greek New Testament, some are listed below:

In Luke 13:16, “Jesus said, This woman being a daughter of Abraham whom Satan bound lo these eighteen years, was it not necessary (made binding by God, appointed by God) for her ‘to be loosed’ (λυθῆναι) from this bond in the day of the sabbath.” This verb also describes “to unbind” and to “set free” from Satan.

In John 5:13, we read of the man “having been healed” (ἰαθείς), who was lame for thirty eight years. This participle sets forth prominently the moment when he gained consciousness of his cure, freedom from error and sickness. This is found in the *Commentary on the Gospel of John*, by Frederick Louis Godet, Volume 1, page 459.

Another word for healing is found in Matthew 9:22, Jesus said, “Daughter, be of good cheer (be confident, be courageous), thy faith has saved thee (healed thee).” This verb “heal” (σέσωκέν) can include both saving from sin and healing of the body.

In Matthew 9:12, we read, “The ones being strong” (ἰσχυόντες) are not having need of a healer but the ones holding (themselves) in evil case. This word for being strong includes being sound in health, being energetic and having ability.



having been healed,<sup>8</sup> "It is sabbath and it is not lawful for you to pick up (and to carry) your pallet (small mattress)."

11. But the (man) replied to them, "That (man) who made me whole, said to me, 'Pick up (at once) your pallet and be walking around.' "

12. They questioned him, "Who is the man, the one having said to you, 'Pick up (your pallet) and be walking around?' "

13. But the (man) having been healed<sup>9</sup> was not

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<sup>8</sup> This perfect, passive, articular, singular, masculine, dative participle "having been healed" (τεθεραπευμένῳ) recognizes that even previously health had belonged to him. This healing and caring and treating describes a most noble, tender and loving service. From this Greek word we get our English word for healing, "therapy" and "therapeutics."

Another word for healing is found in James 5:15, "The prayer of faith will 'heal' (σώσει) the one being sick (the one growing weary in mind, the one laboring with disease)." This is found in the *Greek-English Lexicon*, by Thayer, page 165. This same scripture goes on to say, "The Lord (will wake him up) 'raise him up' (ἐγερῇ)."

Also a verb for healing is found in I Peter 2:24, "By the stripes of whom you were 'healed' (ἰάθητε)." This verb means to make whole.

<sup>9</sup> The aorist participle "having been healed" (ἰαθείς) sets forth prominently the moment when the lame man gained consciousness of his cure.

This same verb is used in Matthew 8:8, the centurion said to Jesus, "But speak only one word and my servant 'shall be healed' (ἰαθήσεται)." This sets forth prominently as an aoristic future that he believed that Jesus had the authority to give the command and immediately his servant

knowing who He was,<sup>10</sup> for Jesus withdrew, a crowd being in the place.

14. After these things Jesus finds him in the temple (the temple enclosure) and said to him, "Behold! you have become whole (and your wholeness is abiding); no longer go on sinning (stop missing the mark any longer), in order that a worse thing (than you had) may not suddenly happen to you."

15. The man went away and reported to the Jews that Jesus was the one who made him whole.

16. And on this account the Jews kept on persecuting Jesus because He continued doing these things in a sabbath.<sup>11</sup>

17. But Jesus replied for Himself<sup>12</sup> to them, "My Father continues working (without interruption) until now (exerting his continuous activity), and I am continually working."

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would be healed. W. J. Hickie in his *Greek English Lexicon*, describes this verb as meaning "being restored to a spiritual tone of mind."

<sup>10</sup> "Who He was" is the way we express indirect discourse in English. "Who he is" (*τίς ἐστίν*) is the way it is expressed in the Greek. They did not change the tense to "who he was" to express indirect discourse. This is also true in John 5:15.

<sup>11</sup> There is no article with "sabbath" (*σαββάτω*) which means that Jesus performed these works not just on some particular sabbath but on "any" sabbath.

<sup>12</sup> The root meaning of "replied for himself" (*ἀπεκρίνατο*) tells us that Jesus separated the truth from error, reality from unreality, the chaff from the wheat and gave the judgment from Himself to the Jews. The middle voice describes Jesus speaking for Himself, explaining Himself.

18. On this account therefore the Jews kept on seeking the more to kill Him because not only was He continually breaking the sabbath but also He kept on calling God His own Father making Himself equal with the (only) God.

19. Then Jesus answered for Himself and kept on saying to them, "Certainly, certainly I am saying to you, the Son is not able to be doing anything from himself (if separated from the Father) unless he should be seeing the Father (at the same time) doing something, for whatever things that (notable) one may be doing, these things the Son is also constantly doing in a similar manner,

20. "For the Father is loving the Son (as a friend) and is continually showing<sup>13</sup> to him all things which he himself is constantly doing and he will show to him greater works than these, in order that (with the result that) you may continue marveling.

21. "For just as the Father awakens the dead and makes them alive, thus the Son also is making alive (those) whom he is desiring (to awaken).

22. "For not even the Father is judging any (man) but (in strong contrast) he has given all the judgment (all of it in all its parts) to the Son (and it remains in his hands).

23. "In order that all (men) may be continually honoring the Son just as they should be honoring the Father. The one not honoring the Son is not honoring the Father the one having sent him (accompanying him and sending him to do his works).

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<sup>13</sup> The verb "showing" (δείκνυσθαι) also describes demonstrating, proving, pointing out, explaining.

24. "Certainly, certainly I am saying to you (for your blessing and joy) that the one hearing my word<sup>14</sup> (my sayings) and believing in the one who sent me (accompanies me and sent me to do his work) has (as a present possession) everlasting life and he comes<sup>15</sup> not into judgment but has passed out of the death (the miseries arising from sin) into the life (the life real and eternal).

25. "Certainly, certainly I am saying to you that an hour (a time) comes and (the time) is now when the dead will hear the voice of the Son of the (only true) God and the ones having heard<sup>16</sup> shall live (enjoy real life, not be mortals).

26. "For just as the Father is constantly having life in himself, thus also he gave to the Son<sup>17</sup> to continually be having life in himself.

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<sup>14</sup> The accusative case of the "word" (λόγον) can express limitation which describes a man who listens only to the words of Christ. The accusative can also express listening to and obeying all the words of Christ. As it is said in court, "Speak the truth, the whole truth and nothing but the truth."

<sup>15</sup> The futuristic present "comes" (ἔρχεται) with the negative "not" (οὐκ) says that the one who hears and believes shall not come into judgment and expresses the certainty of the fulfillment of the expectation.

<sup>16</sup> Dr. Godet in the *Commentary on the Gospel of John*, speaks of "hearing" as meaning to hear inwardly or spiritually. The verb "having heard" (ἀκούσαντες) can also include having obeyed.

<sup>17</sup> The dative of advantage tells us that the Father gave to the "Son" (υἱῷ) to be having life for his enjoyment and blessing. The dative can also express the intimate rela-

27. "And he gave authority (power) to him to be continually exercising judgment because he is Son of man.

28. "Stop marveling concerning this because an hour (a time) is coming in which all the ones in the tombs will hear his voice.

29. "And will come forth, the ones who did the good<sup>18</sup> deeds into a resurrection of life but the ones who practiced the wicked<sup>19</sup> deeds into a resurrection of judgment.

30. "I am not able to be doing anything (even one thing) from<sup>20</sup> Myself, as I am hearing I am judging and the judgment which is Mine is righteous (rendering to each his due) because I am continually seeking not the will which is Mine but the will<sup>21</sup> of the (one) who sent Me (accompanies me and sent me to do his works).

31. "If I am bearing witness concerning Myself, My testimony is not true;

32. "Another is the (one) constantly bearing witness

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tionship existing between God the Father and Christ the Son.

<sup>18</sup> The adjective "good" (*ἀγαθά*) describes those who did distinguished deeds, kind deeds, generous deeds.

<sup>19</sup> This adjective "wicked" (*φαῦλα*) describes the ones who did worthless deeds, good for nothing deeds, with no possibility of any true gain coming from them.

<sup>20</sup> The Greek preposition "from" (*ἀπ*) describes separation. Jesus says that from Himself, if separated from God, He could do nothing.

<sup>21</sup> The "will" (*θέλημα*) of God is what God desires and has determined shall be done.

concerning Me, and I know that the witness which he is bearing concerning Me is true.<sup>22</sup>

33. "You have sent to John and he has borne witness<sup>23</sup> to the truth<sup>24</sup>

34. "But I am not reaching after (I am not taking) the witness from a man but (in strong contrast) I am saying these things in order that you may be saved.<sup>25</sup>

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<sup>22</sup> God's witness is true. God is truth loving and truth speaking. He cannot lie. The adjective "true" (ἀληθής) not only tells us that God is continually bearing witness concerning Jesus Christ but that this witness cannot be hidden or concealed.

<sup>23</sup> The present perfect "he has borne witness" (μεμαρτύρηκεν) is the language which describes life vividly. This describes John as vividly bearing witness to the truth. The perfect action also tells us that his witness was still standing although John was probably in prison at the time.

<sup>24</sup> The noun "truth" (ἀληθεία) in the dative case describes John the Baptist bearing witness to the truth which is the reality and that which accords with the divine nature. The truth by its very nature of being the reality of all things is opposed to all that is counterfeit, imaginary, imperfect, pretended, unreal and all things which are not what they claim to be. The truth proves to us that the false claims are unreal and not what actually exists. The truth sets us free from believing in unrealities.

<sup>25</sup> "May be saved" (σωθῆτε) used here has many wonderful meanings in different contexts; to save, to keep safe and sound, to deliver from error, to restore to health and to heal.

Another word for "heal" (ἰᾶται) is found in Acts 9:34,

35. "That one was the lamp (not the light itself), the lamp being lit<sup>26</sup> (being lit by God) and shining and (an important addition) you desired to be caused to rejoice exceedingly (during a season) in his light.

36. "But I am having the<sup>27</sup> witness greater than John for the works which the Father<sup>28</sup> has given to me in order that I should accomplish them, the works themselves which I am continually doing are constantly bearing witness concerning me that the Father has sent<sup>29</sup> me.

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which has the meaning of making whole, "Jesus Christ maketh thee whole." It means to free from errors and sin. This definition is found in *The Greek-English Lexicon*, by Thayer, page 296.

<sup>26</sup> John the Baptist was a lamp that had to be lighted by God is shown by him "being lit" (καιόμενος), the passive participle. Christ is the true "light" (φῶς) as found in John 1:8, "who was never kindled and would thus never be quenched." John the Baptist was a temporal light for a season. Christ is the eternal light.

<sup>27</sup> The article "the" (τῇν) points out and makes definite the "witness" (μαρτυρίαν) which Jesus claimed to have as a present possession and which He claimed was greater than that given by John the Baptist. The scriptural context points to what follows in this same sentence. It was the works themselves which the Father had given Him to do which He was constantly doing. This was the witness greater than John gave.

<sup>28</sup> The "Father" (πατήρ) describes the author of a family animated by His own spirit and governed by Him.

<sup>29</sup> The Father "has sent" (ἀπέσταλκεν) me describes the Father sending Jesus to do His works and accompanying Him.

37. "And the Father who sent Me that (notable) one has borne witness<sup>30</sup> concerning Me (and the witness stands permanently). You have neither heard (had regard for or yielded to) his voice at any time nor have you seen his form (his appearance);

38. "And you are not having his word (his thought, his revelation) abiding in you because (the one) whom that (notable) one sent forth (sent with authority on a mission), you are not believing in this one (in what Jesus said).

39. "You are constantly searching<sup>31</sup> the scriptures because you keep on thinking in them (you are) to be having eternal life,<sup>32</sup> and those (very scriptures) are the (ones) bearing witness concerning me;

40. "And (yet) you are not desiring to come<sup>33</sup> to me in order that you may be having (as a present possession) life.

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<sup>30</sup> By the present perfect of broken continuity "has borne witness" (μεμαρτύρκεν) Jesus describes God bearing witness concerning Him at many different times.

<sup>31</sup> This verb form "search" (ἐραυνάτε) can be either present indicative, as it is used here, or it can be present imperative commanding or entreating them to search the scriptures and both are true.

<sup>32</sup> "Eternal life" (αἰώνιον ζωήν) describes life that is eternal and above and beyond all time and is absolute fullness of life belonging to God.

<sup>33</sup> The aorist infinitive "to come" (ἐλθεῖν) describes the coming to Christ as a definite decisive act.



41. "I am not taking (reaching after) glory (honor, credit, praise) from men,

### **Love of God Desired 5:42**

42. "But I have known you that you are not having the love of God<sup>34</sup> within yourselves.

43. "I have come in the name<sup>35</sup> of My Father and (yet) you are not receiving me; if another should come in his own name (representing only himself), you will receive that one.

44. "You, how are you able to start to believe while continually taking (reaching after) honor from one another and you are not seeking the glory (the honor) from the only God?

45. "Stop thinking that I shall accuse you (accuse you publicly and formally) to the Father, there is the one accusing you who is Moses (Moses: saved from water), into<sup>36</sup> whom you have directed your hope (your expectations for your good).

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<sup>34</sup> "Love of God" (ἀγάπην τοῦ θεοῦ) could be a possessive genitive describing the love which God is and which God gives. It could also be an objective genitive which would describe God as the object of their love. Neither are true in this scripture for these particular Jewish people did not have the love that God gives in them or the love for God.

<sup>35</sup> In the "name" (ὀνόματι) of my Father describes Jesus when he came in the authority of his Father and to promote his cause.

<sup>36</sup> The preposition "into" (εἰς) describes getting into the teaching and following the example of Moses.

46. "For if you were believing in Moses (in what Moses says), you would be believing in me (in what I say), for concerning me that one wrote.

47. "But if you are not believing the writings of that one, how will you believe my spoken words (in my utterances in which God declares his mind)?"

## Chapter 6



1. After these things Jesus went away across the sea of Galilee (which is also) the (sea) of Tiberias.

2. And a great crowd was constantly (habitually) following with Him<sup>1</sup> because they were continually seeing (seeing with interest and careful observation of details) the signs which He kept on performing upon ones being sick.<sup>2</sup>

3. And (and another important addition) Jesus went up into the mountain and was sitting there with His disciples (gathered around Him).

4. And it was near the Passover, the feast of the Jews.

5. Then Jesus, after lifting up His eyes and after seeing (seeing with interest and careful observation) that a great crowd is coming to Him, says to Philip, "From where may we buy loaves (of bread) that these may eat?"

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<sup>1</sup> The pronoun "Him" (αὐτῷ) is in the associative case showing that the great crowds were following Jesus in association and fellowship with Him.

<sup>2</sup> According to many Greek scholars, "Upon those being sick" (ἐπὶ τῶν ἀσθενούντων) describes the mental state in which their sickness or weakness manifested itself.

### **Testing 6:6-8**

6. And this He was repeatedly saying while testing<sup>3</sup> him, for He Himself was knowing what He was about (was going) to be doing.

7. Philip replied to Him, "Loaves of bread of two hundred denarii (value) are not enough for them that each might receive a little something."

8. One of His disciples (named) Andrew the brother of Simon Peter, says to Him,

### **Feeding 5000 6:9**

9. "A little boy is here who has five barley loaves and two little fish but these, what is<sup>4</sup> (this) for so many (people)?"

10. Jesus said, "Cause the men (the people including women and children) to start to recline," and there was much grass in the place. Then the men (not including the women and children), the (number) about five thousand reclined (on the grass).

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<sup>3</sup> In this passage testing is used in a good sense describing Jesus "testing" (*πειράζων*) Philip to find out how he was thinking. This same verb is also used in a bad sense in Luke 4:2, "Jesus was in the wilderness forty days 'being tempted' (*πειραζόμενος*) by the devil." A noun for testing is found in I Peter 1:7, "'The trial' (*τὸ δοκίμιον*) of your faith is more precious than gold." This describes testing, proving and after proving to approve.

<sup>4</sup> The Greeks think of the five barley loaves and two little fish as all together, as a unit, so the verb "is" (*ἐστίν*) is singular. In English we would use the plural verb "are."

## Abundance Described 6:11

11. Then Jesus took the loaves (of bread) and after giving thanks distributed (had them distributed) to the ones reclining and likewise from the little fish as much as they kept on wanting.<sup>5</sup>

12. And when they were filled (completely satisfied), He says to His disciples (learners who followed Him), "Start gathering together the broken pieces having been left over<sup>6</sup> (of fish and bread), that nothing may be wasted."

13. Then they collected (them) and they filled twelve baskets) of fragments (broken pieces) from the five barley loaves which were left over to those having eaten.

14. Then the men<sup>7</sup> (the people including women and

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<sup>5</sup> That the people desired to be served the bread and fish over and over again can be shown by the iterative imperfect action of the verb "wanting" (ἠθέλον) which describes the action as repeated.

<sup>6</sup> The broken pieces of the bread and fish "having been left over" (τὰ περισσεύσαντα κλάσματα) describes the abundance of the food for after thousands of people had eaten and were fully satisfied there was left over twelve baskets full of good food.

Another word used to describe abundance is found in II Corinthians 8:20, "In this bountiful giving" (ἐν τῇ ἀδρότητι). This describes "the fat offering" being given to the saints in Jerusalem. This liberal gift given by the Corinthian Church.

<sup>7</sup> The word "men" (ἄνθρωποι) includes both men and women. If only the men not including the women were

children) after seeing (the) sign<sup>8</sup> which He performed kept on saying (one after another), "This (man) is truly the<sup>9</sup> prophet (the one through whom God speaks) the one coming into the world."

15. Jesus therefore, because He recognized (after recognizing) that they were about to come and to take Him by force that they might make Him king, withdrew again (going back up) into the mountain Himself alone (being alone by Himself).

16. And (another important addition) when evening came His disciples (learners who followed Him) went down upon the sea (shore).

17. And after entering into a boat they were going on the other side of the sea into Capernaum (Capernaum: village of consolation); And darkness already had come, but Jesus had not yet come to them.

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spoken of, it would have been (ἄνδρες) as is recorded in Luke 22:63.

<sup>8</sup> A "sign" (σημεῖον) of Jesus was of the greatest importance. It is not so much because the physical manifestation was beyond the expectations of men and aroused their wonder, amazement and admiration but above and beyond the sign it pointed the people to the grace and power of God. The material manifestation of the sign points to the spiritual realities which are ever present and constantly working in this present world.

<sup>9</sup> The definite article "the" (ὁ), used with "prophet," points out the expectation of the people that God would raise up the particular and special prophet as Moses had foretold in Deuteronomy 18:15, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me" (King James Version).

18. And (even more disturbing) the sea, a great (a strong) wind blowing was being (greatly) stirred up.

### **Jesus Walked on the Water**

19. Then having rowed about twenty-five or thirty stadia (approximately three or four miles) they see<sup>10</sup> Jesus walking upon the sea and coming near (approaching) the boat, and they were caused to fear.

20. And (an important addition) the (Son of God) says to them, "I Am,"<sup>11</sup> stop allowing yourselves to be afraid."

21. Therefore they were getting (little by little and more and more) willing to receive Him into the boat, and (after He entered) immediately<sup>12</sup> the boat (came) upon the land into which they were going.

22. On the morrow (on the next day) the crowd the one having taken its stand and still standing on the other side of the sea saw that there was not another

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<sup>10</sup> The dramatic present "they see" (*θεωροῦσιν*) adds vividness by describing the appearance of Jesus walking on the water and coming to His disciples who were startled both by His unexpected appearance and by Jesus walking on the water.

<sup>11</sup> The "I" is emphatic because it is included in the verb "I Am" (*εἰμι*) and the personal pronoun "I" (*ἐγώ*) is also used which repeats the "I" again. Here the Christ is emphasizing His identity, His eternal timeless nature, His divinity.

<sup>12</sup> The Sea of Galilee is approximately eight miles wide. The ship was about halfway across the sea when Jesus performed the sign. The ship which was in the middle of the Sea of Galilee about three or four miles from the land came "immediately" (*εὐθέως*) upon the land.

little boat there except one, and Jesus did not enter with His disciples into the boat, but His disciples departed (being) alone;

23. Other little boats came out of the Tiberias near the place where they ate the bread the Lord having given thanks.

24. When therefore the crowd saw that Jesus was<sup>13</sup> not there nor His disciples, they themselves embarked (entering) into the little boats and came into Capernaum (Capernaum: the village of consolation) seeking Jesus.

25. And after finding Him<sup>14</sup> on the other side of the sea, they said to Him, "Rabbi (Teacher), when have you come here?"

26. Jesus replied<sup>15</sup> to them and said, "Certainly certainly I am saying to you, you are constantly seeking Me not because you saw signs (saw signs with direct insight into divine things) but because you ate of the loaves (of bread) and were filled (were satisfied).

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<sup>13</sup> The present indicative "is" (ἐστίν) is retained in indirect discourse in the Greek. In the English we say, Jesus "was" not there.

<sup>14</sup> "After finding him" (εὕροντες αὐτόν) is an effective aorist participle describing finding Jesus after effort. Their search culminated in success for they finally found Jesus after seeking.

<sup>15</sup> The root meaning of this verb "replied" (ἀπεκρίθη) describes Jesus separating the true from the false and the real from the unreal. He told them to seek not the material bread of the sign but the grace and power of God that the sign pointed out to them.



27. "Stop working for perishing (material) food (you eat) but<sup>16</sup> (be working for) the food (you partake of spiritually which is) abiding into eternal life, which the Son of man will give to you, for this one the Father, the (almighty) God, sealed (confirmed, placed beyond doubt)."

28. Therefore they said to Him, "What may we be doing that we may be constantly performing the works of the (true) God (works done at the bidding and by the aid of God)?"

29. Jesus replied and said to them, "This is the work of the (true) God (the work which God requires), that you should believe<sup>17</sup> into the one whom<sup>18</sup> that (notable one) sent forth (sent as a messenger with His authority)."

30. Therefore they said to Him, "What sign, then are you doing, in order that we may get to see and

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<sup>16</sup> The strong adversative "but" (ἀλλά) stresses the great importance of not working for the food for eating that perishes but in strong contrast to be working for the spiritual food you partake that abides into eternal life which is above and beyond all time.

<sup>17</sup> The verb "you should believe" (πιστεύητε) is a present subjunctive which can describe the distributive function of the linear. This would describe the will of God for men to believe one after another, day after day and year after year, into the Christ, the one whom God sent.

<sup>18</sup> The relative pronoun "whom" (ὃν) in the accusative case assisted by the preposition "into" (εἰς) describes believing with a faith which leads into Christ, into activity in Christ. Faith takes us by the hand and leads us into Christ, into union with Christ.

may come to believe in you (in what you say)? What are you working?

31. "Our fathers ate<sup>19</sup> the manna in the wilderness, as it has been written (and stands written), 'Bread from out of heaven he gave to them to eat.' "

32. Then Jesus said to them, "Certainly, certainly<sup>20</sup> I am saying to you, Moses has not given to you the bread from out of heaven, but (in strong contrast) my Father continually (now and at all times) is giving to you the real<sup>21</sup> bread from out of heaven,

33. "For the bread of the (one) God is the (Christ)

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<sup>19</sup> They "ate" (ἔφαγον) the manna during a period of forty years, a period of time considered as one event is brought out by the aorist.

<sup>20</sup> Jesus used the word "amen" (ἀμήν) which means certainly at the beginning of many of His statements to emphasize that what He was going to say was firm or certain. It expressed the thought that Jesus realized that He was saying something that was unusual and that did not seem to be true but was certainly true and would stand firm. It also gives His statements solemnity and great importance. John was the only writer who used the repetition of the "amen amen" (Ἀμήν ἀμήν) which he used twenty-five times and which gives it even greater force.

<sup>21</sup> The adjective "real" (ἀληθινόν) by its ending (-ινόν) shows that the bread is made up entirely out of the substance of truth in both source and quality. It is not adulterated with a single element of error but is completely and fully perfect. The real bread out of heaven is the divine word, the Christ, the source of heavenly life. The manna was but a type of the true bread, the Christ. The manna

constantly coming down<sup>22</sup> from out of heaven and continually giving life to the world (absolute fullness of life which belongs to God)."

34. Then they said to Him, "Lord (it is urgent), give to us this bread at all times."

35. Jesus said to them, "I AM<sup>23</sup> the bread of the life (the Christ, the divine word), the (one) coming to Me may not become hungry and the one believing into Me will not thirst at any time.

36. "But I said to you that you have seen Me and (yet) you are not believing (with a continuous, progressive, growing faith).

37. "All that the Father is constantly giving to Me (entrusting to me) will be coming to Me and the (one)

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was given only for Israel but God gave Christ for the world. The manna was given only for a period of forty years but the Christ was given for all time. The types are but weak earthly copies of heavenly realities and they are but shadows of good things to come. *Synonyms of the New Testament*, by Richard C. Trench, page 28.

<sup>22</sup> The present participle "coming down" (καταβαίνων) does not describe the coming of the bread of God into the world as just one event. This present participle describes the continuous coming down out of heaven of the bread of God, the Christ.

<sup>23</sup> The subject "I" is included in the verb "I AM" (εἰμι) and the noun "I" (ἐγώ) is also used which emphasizes that Christ alone is the bread of the (heavenly) life. Christ is not only the bread of the life but Christ is the bread that gives the (heavenly) life.

coming to<sup>24</sup> Me I will not cast him out<sup>25</sup> (at any time)

38. "Because I have come down from heaven not in order that I may be doing my will but the will of the one who sent Me (having Me to do his works and accompanies me).

39. "And (and important addition I am telling you something new) this is the will of the one having sent me that all which (all believers taken as a whole) He has given to me<sup>26</sup> (I have already received them and still possess them) I should not lose (any one) of it (any one out of the group of people) but I shall raise it up (all believers taken as a whole) in the last day.

40. "For this is the will of My Father, that everyone beholding<sup>27</sup> the Son and believing into Him may be

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<sup>24</sup> The Greek preposition "to" (πρὸς) means being face to face with him and in living relationship with him. The present linear participle "coming" (ἐρχόμενον) describes a continuous and active quality, continuous activity on the part of the one who is coming to Christ.

<sup>25</sup> "I will not cast him out" (οὐ μὴ ἐκβάλω ἔξω) can be future.

<sup>26</sup> That the gift of God was given to Jesus Christ for His blessing and joy is shown by the dative of advantage "me" (μὲ). The dative can also show God's interest in Jesus Christ and the intimate relationship existing between them.

<sup>27</sup> The present participle "beholding" (θεωρῶν) shows that the constant seeing, seeing attentively and with interest, is what pleases God. It is not a temporary seeing or a momentary look as the aorist would describe. It is also a present seeing, not just a past experience or only a future expectation.

having eternal life, and I will raise Him up in the last day."

### **Jesus the Bread of Life**

41. Therefore the Jews kept on murmuring (grumbling) concerning Him because He said, "I am the bread<sup>28</sup> the (bread) having come down out of the heaven."

42. And they repeatedly said, "Is not this (man) Jesus the son of Joseph, the one of whom we know His father and His mother? How now is He saying, I have come down from out of<sup>29</sup> heaven?"

43. Jesus answered and said to them, "Stop murmuring among yourselves.

44. "No one is ever able to come to Me unless the Father the one having sent Me (to do His works and accompanies Me) should draw him, and I will raise him up in the last day.

45. "It has been written in the prophets (prophets: those through whom God speaks) And they shall all be (men) taught of God (taught from God, with God the Teacher). Everyone having heard (having received

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<sup>28</sup> The "bread" (*ἄρτος*), interpreted spiritually is the divine word, the Christ and the source of heavenly life.

<sup>29</sup> By use of the Greek preposition "out of" (*ἐκ*), with the ablative "heaven" (*οὐρανοῦ*), Christ said that his source was heaven and that he possessed the heavenly nature and the riches and treasures of heaven. Heaven is where there is perfect order and where all is perfect and eternal.

in his heart an inward communication) from the side of the Father and after learning comes to<sup>30</sup> me.

46. "Not that anyone has seen the Father except the one being from the side of God. This one (and no other) has seen the Father.

47. "Certainly certainly I am saying to you, the one believing is having eternal life.

48. "I am the (only) bread of the<sup>31</sup> life.

49. "Your fathers ate the manna in the wilderness, and yet they died.

50. "This is the bread the (only bread) constantly coming down from out of heaven in order that anyone may eat (some) of it and may not die.

51. "I am the bread the living (bread) the (bread) having come down from out of heaven; if anyone eats some of this bread, he will continue living forever (not be a mortal); and also the bread which I will give is My flesh in behalf of<sup>32</sup> the life of the world."

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<sup>30</sup> The preposition "to" (πρός) assisting the personal pronoun "me" (ἐμὲ) means to come to Jesus Christ for intimate fellowship and living relationship. It means turning our face toward Christ, looking to Christ for guidance and help.

<sup>31</sup> The article "the" (ἡ) is singular and points out definitely the one and only life which Christ has and gives. The noun "life" is genitive case and could be either a possessive genitive as translated, "the bread of the life" or it could be an objective genitive. The objective genitive would have Jesus Christ saying, "I am the bread for giving the one and only life, the life-giving bread." Both are true of Jesus Christ.

<sup>32</sup> The preposition "in behalf of" (ὑπέρ) pictures Jesus Christ as bending over us and shielding us and protecting

52. Therefore the Jews kept on contending to one another saying (over and over), "How is this one able to give to us His flesh to eat?"

53. Then Jesus said to them, "Certainly certainly I am saying to you, except you eat the flesh of the Son of man and drink His blood, you are not having (as a present possession) life in yourselves (the absolute fullness of life belonging to God).

54. "The one eating my flesh and drinking my blood is having (as a present possession) eternal life, and I will raise him up<sup>33</sup> in the last day,

55. "For my flesh is true food (spiritual food we are eating), and my blood is true drinking (spiritual drink we are drinking).

56. "The (one) eating my flesh and drinking my blood is abiding in Me and I in him.

57. "Just as the living Father sent Me from Himself (sent Me as a messenger with authority), I (the Son) also I am living because of the Father, and the one (spiritually) eating Me also that one also shall keep on living (not being a mortal) on account of Me.

58. "This one (Jesus Christ) is the bread, the one having come down out of heaven, not as the fathers did eat (during a forty-year period), and (yet) they died; the one eating this the bread (of heaven) shall

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us and taking the blows intended for us. It tells us of Jesus taking our place and dying in behalf of us and instead of us.

<sup>33</sup> The verb "I will raise up" (*ἀναστήσω*) can express the prophetic future telling what lies ahead. It also describes Jesus promising to raise him from the dead in the last day.

continue living (into the age) forever (not being a mortal)."

59. These things He spoke in a synagogue while teaching in Capernaum.

60. Many therefore from among His disciples after hearing (this) said, "Hard is this saying (this is a difficult saying), who is able to continue listening to it?"

61. But Jesus fully knowing in Himself that His disciples are continuing to murmur concerning this said to them, "Does this cause you to stumble?"<sup>34</sup>

### **Anacoluthon**

62. "If therefore you should be beholding (be viewing attentively and with interest) the Son of man gradually ascending<sup>35</sup> where He was before.<sup>36</sup> . . . ?

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<sup>34</sup> The verb "stumble" (σκανδαλίζει) describes the scandalon which was the movable stick with bait on it which was set in a trap. When the animal would grab the bait on the stick, the stick would spring and would close the trap and catch the animal within the trap.

<sup>35</sup> The linear action of the present participle "ascending" (ἀναβαίνοντα) describes the ascension of Jesus as a motion picture would do with the disciples watching Him as He gradually ascends.

<sup>36</sup> This is one of the most forceful anacolutha or unfinished sentences in the Bible. It is a rhetorical device to express the inexpressible. It expresses the deep emotion of Jesus Christ as he thinks of his disciples as they would be seeing him slowly ascending into heaven. This thought is not completed although the 62nd verse is ended here. Jesus Christ changed the thought and beginning with the 63rd verse Jesus speaks of the spirit making alive.



63. "The spirit is the one continually giving life, the flesh is profiting nothing<sup>37</sup> (helping nothing and effecting nothing), the words (the words of God) which I have spoken to you (the words which stand permanently) are spirit and are life.

64. "But (in strong contrast to those who are believing) there are certain ones from among you who are not believing. For Jesus was knowing from the beginning who they were the ones not believing and who He was the one would be betraying Him.

65. And He was repeatedly saying, "On account of this I have said to you that no one is able (at any time) to come to Me except it has been given to him (at a previous time) from the Father."

66. From this (cause) many from among His disciples began to go away into the things behind (they returned to things they had left behind) and no longer were continuing to walk with Him (in fellowship with Him).

67. Therefore Jesus said to the twelve, "You are not also desiring to be going away, are you?"

68. Simon Peter replied to him, "Lord, to whom shall we go? You are continually having words of eternal life (as a present possession);

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<sup>37</sup> Jesus used the noun "nothing" (οὐδέν) which includes "not" (οὐ-), the strongest negative. Jesus stressed the total unprofitableness of the flesh, as stated in *The Greek-English Lexicon*, by Thayer, page 683. *The New Testament in Modern Speech*, by R. F. Weymouth, page 230, says, "The flesh confers no benefit whatever." Bass, in *The New Testament from Twenty Six Translations*, page 368, says, "The flesh is of no value."

69. "And we have believed (and are still believing) and have known (by knowledge grounded in experience) that You are the holy one (the one set apart) of the<sup>38</sup> (true) God."

### **The Devil Described**

70. Jesus replied to them, "I (your leader) did I not choose you, the twelve for myself? and yet one from among you is a devil."<sup>39</sup>

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<sup>38</sup> The article "the" (τοῦ) is used to point God out as the only real God and distinguishing Him from false gods and idols. This distinguishes God from the gods of the diseased fancy of man with no substantial existence in the world of realities.

<sup>39</sup> A "devil" (διάβολος) is described as a false accuser and one that thrusts you through and a slanderer.

Revelation 20:2, uses many words describing the devil. "He (the angel) laid hold on the dragon, the old serpent, who is the devil and the satan and bound him a thousand years."

The "dragon" (δράκοντα) is described as "a fabulous animal" in *The Greek-English Lexicon*, by Thayer, page 158.

With the ancients the serpent was an emblem of cunning and a deceiver. The "old serpent" (ἀρχαῖος ὄφις) carries the suggestion of his nature and original character.

The "satan" (σατανᾶς) is used to describe the devil, the adversary who afflicts with diseases.

Another name for the devil is "Beelzebul" (Βεελζεβούλ). Matthew 12:24, tells of Jesus when He was falsely accused by His enemies who said, this one is not casting out demons except by the "Beelzebul" (βεελζεβούλ) who is the prince

71. And (an important addition) He kept on speaking (of) Judas (the son) of Simon Iscariot, for this one being one of the twelve, was intending (was taking steps) to be betraying Him.

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of demons. This describes the devil as lord of dung or of filth. Beelzebul was a false god of the Ekronites.

## Chapter 7



1. And after these things Jesus was continually walking about in Galilee; for He was not wishing to be walking about in Judea because the Jews (Judeans) were repeatedly seeking to kill Him.

2. And the feast of the Jews the tabernacle (feast) was (drawing) near.

3. So His brothers said to Him, "Depart (at once) from here and be going away (on Your journey) into Judea, with the result that Your disciples also will see<sup>1</sup> Your works which You are constantly doing;

4. "For no one is doing anything in secret and (yet) He Himself continues seeking to be in public. Since you are constantly doing these things, start making yourself known<sup>2</sup> to the world."

5. For not even His brothers were constantly believing into Him (with steadfast faith).

6. Therefore Jesus says to them, "My (suitable) time is not yet present (is not yet come); but your (suitable) time is always opportune.

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<sup>1</sup> The future action of the verb "will see" (θεωρήσουσιν) describes seeing carefully, observing with interest and admiration.

<sup>2</sup> The verb "making (yourself) known" (φανέρωσον) also means revealing yourself, manifesting yourself.

## Meanings of Evil

7. "The world is not able to be hating you, but (on the other hand) it goes on hating Me, because I am continually bearing witness concerning it, that the works of it are (habitually) evil.<sup>3</sup>

8. "You go at once up into the feast; I am not now going up into this (particular) feast because My (suitable) time has not yet been fulfilled."

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<sup>3</sup> The word for "evil" (*πονηρά*) describes the activity of the active worker of evil, one who desires to cause others trouble, to cause others to suffer, crossness and peevishness. The adjective also expresses fullness of the evil. This describes being full of labors, annoyances and hardships.

Another word used for evil is found in John 5:29, "And they shall come forth the ones having done the good deeds (the fruitful, the useful deeds) into a resurrection of life, but the ones having practised the 'evil' (*φᾱῦλα*) deeds (the useless deeds, the worthless deeds, deeds from which no gain can come, shall come forth) into a resurrection of judgment."

Another word for evil is found in Philipians 3:2, "Beware of 'evil workers' (*κακοὺς ἐργάτας*) (who are lacking in skill, fidelity and diligence which they should possess)."

Romans 1:29 describes a whole group of evil things. "Having been filled with all unrighteousness, with worthless deeds, with greed, with malice, full of envy, murder, strife, deceit, 'ill nature' (*κακοηθείας*)."

This last noun describes the giving to all words and actions of others their most unfavorable interpretation. This includes being thoroughly evil and finding it impossible to believe anything but evil in others.

9. And after speaking these things (to them), He Himself stayed (for a period of time) in Galilee.

10. But when, after His brothers went up into the feast, (Jesus) Himself went up not openly (not publicly), but as in secret.

11. Then the Jews were constantly seeking Him in the feast and (one after another) were saying, "Where is that one (fellow)?"

12. And concerning Him there was much murmuring (much discussion) among the crowds (the common people); (on the one hand) some continued saying (one after another), "He is a good<sup>4</sup> man," but (on the other hand) others (one after another) kept on saying, "No, but (in strong contrast to being a good man) He is deceiving<sup>5</sup> the crowd."

13. However no one was talking openly<sup>6</sup> concerning

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<sup>4</sup> The adjective "good" (ἀγαθός) described Jesus as good, virtuous and courageous. It also describes Jesus as being useful and faithful.

Another word for good is found in Matthew 7:17, "Every good tree is bringing forth 'good' (καλός) fruits. This describes the fruits as being delightful, excellent and beautiful.

<sup>5</sup> The root meaning of "deceiving" (πλανᾶ) can describe a planet which seems to be wandering in the heavens. Spiritually speaking it describes gradually straying farther and farther away from the position of truth.

<sup>6</sup> The adverb "openly" (παρρησίᾳ) in certain contexts can mean "assurance and cheerful courage as well as freedom in speaking." Therefore with freedom in speaking (with assurance, with cheerful courage) let us come to the throne of grace." Hebrew 4:16.

Him because of the fear (their fear) of the Jews (the Jewish leaders).

14. And (an important addition) already the feast being midway (half over) Jesus went up into the temple<sup>7</sup> (temple enclosure) and began teaching (was teaching).

15. Therefore the Jews (the Jewish leaders) were marveling saying, "How is this (man) knowing letters (that which has been written) not having learned (them)?"

16. Therefore Jesus replied to them and said, "My teaching is not Mine, but (it is the teaching) of the one having sent Me (the one having sent Me to do His works)."

17. "If anyone wills (is desiring) to be doing His will, he shall know (by knowledge grounded in experience) concerning the<sup>8</sup> teaching whether it is from out of God<sup>9</sup> or whether I am speaking from Myself.

18. "The one continually speaking from himself is constantly seeking his own glory, but the one continu-

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<sup>7</sup> The prepositional phrase "into the temple" (εἰς τὸ ἱερόν) means "into the temple enclosure." This includes all within the sacred temple enclosure including the buildings and the courts.

<sup>8</sup> The article "the" (τῆς) is used with "teaching" (διδασχῆς) and points out like an index finger the doctrine which Jesus Christ was teaching and about which the Jews were puzzled.

<sup>9</sup> The ablative case of the noun "God" (θεοῦ), assisted by the preposition "from out of" (ἐκ), shows that the doctrine is out of God's wisdom and riches with God as author, generating cause and source.

ally seeking the glory of the one who sent Him (sent Him to do His works) this one is true and there is no unrighteousness<sup>10</sup> in Him.

19. "Has not Moses given to you the Law? and (yet) no one from among you is performing the law. Why are you continually seeking to kill Me?"

20. The crowd (the Galilean crowd) answered, "You are having a demon<sup>11</sup> : who is seeking to kill you?" (The Galileans did not know the leaders in Jerusalem were planning to kill Jesus.)

21. Jesus replied and said to them, "I did one work and you are all marveling.

22. "On account of this, Moses has given (the rite of) circumcision to you—not because it is of Moses (as source) but out of the fathers (as source)—and (yet) in a sabbath you circumcise a man.

### **Qualities of Perfection**

23. "Since a man receives circumcision in a sabbath in order that the law of Moses may not be broken (unbound, loosed, destroyed), are you being angry (causing yourself to have bile and gall) with Me because I made a whole man (all of the man) whole<sup>12</sup> in a sabbath?

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<sup>10</sup> A man without "unrighteousness" (*ἀδικία*) does what God points out for him to do and is correct in his thinking and acting.

<sup>11</sup> A "demon" (*δαίμόνιον*) vexes with mental and physical disorders, but when cast out health is restored.

<sup>12</sup> Many different qualities of wholeness, completeness and perfection are expressed by several different words in



24. "Stop judging (stop finding fault in others) according to (material) sight (external appearance), but (in strong contrast) be judging (choosing, esteeming, approving) the righteous judgment."

25. Therefore certain ones of the inhabitants of Jerusalem were saying, "Is this not the one whom they were seeking to kill?"

26. "And yet behold! He is continuing to speak openly and they are saying nothing to Him. Truly the rulers did not come to know (recognize) that this (man) is the Christ?"

27. "But (in strong contrast) we know this (man) where He is from; but (in contrast to this man) the

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the Greek New Testament. The noun here is "whole" (ὅλῳ) which expresses wholeness in the sense of being wise, sound, well, healthy.

Another aspect of wholeness which brings out the thought of having been brought to perfection or completeness is found in James 1:4, "Let the perseverance have (its) 'perfect' (τέλειον) work."

Also in James 1:4, we continue reading, "in order that you may be perfect ones (having) your 'full inheritance' (ὀλόκληροι) from God."

Still another description of wholeness is brought out in James 1:4, "in nothing lacking, 'complete in all respects' (ἐν μηδενὶ λειπόμενοι)."

In Colossians 2:10, we read, "And you are (already) having been made 'complete' (πεπληρωμένοι) in him." This participle describes having been completely filled, having been made perfect, having been made complete in every particular and for all to have been accomplished.

Christ whenever He may come no one knows where He is from."

28. Therefore Jesus exclaimed<sup>13</sup> in the temple (the temple enclosure) while teaching and saying, "You both know Me and you know where I am from, and I have not come from Myself (by My own will and power), but (in strong contrast) the one who sent Me is real,<sup>14</sup> whom you do not know;

29. "I know<sup>15</sup> Him, because I am from Him<sup>16</sup> (I am

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<sup>13</sup> Jesus "exclaimed" (ἐκράξεν) describes Jesus making a sacred pronouncement and speaking with great earnestness and making a great declaration of truth. In this case Jesus also cried out for He was deeply troubled that the Jewish people including the leaders of the Jews, the people of Jerusalem and the Galileans as a whole were rejecting Him.

<sup>14</sup> Jesus declares God to be "real" (ἀληθινός), the real God as opposed to the unreality of all the counterfeit, imaginary and pretended gods which are only shadows and have no substantial existence in the world of realities. The adjectives ending (-ινός) express the substance of which anyone consists. The adjective "real" (ἀληθινός) describes God as of the very substance of truth and as truth itself. God not only speaks what is true as (ἀληθής) would describe, but God is the very nature and character of truth. His name is true. God fulfills the promise of His name.

<sup>15</sup> The verb "know" (οἶδα) means that Jesus had seen God with the mind's eye and with a clear and purely mental perception, with absolute understanding.

<sup>16</sup> The ablative case "Him" (αὐτοῦ) assisted by the preposition "from" (παρ) describes Christ proceeding from the side of God, the presence of God, the power of God, the wealth of God.

from His side, from His presence) and that (notable) one sent Me (sent Me as a messenger with authority)."

30. Therefore they kept on seeking to arrest Him, but no one laid His hand upon Him because His hour (His appointed hour) had not yet come.

31. But many (of the people) out of the crowd believed<sup>17</sup> into Him and kept on saying, "The Christ, whenever He comes will not do more signs than (these) which this one did, will He?"

32. The Pharisees heard the crowd murmuring these things (speaking secretly in a low tone) concerning Him, and the high priests and the Pharisees sent subordinate officers (as messengers with authority) in order that they might arrest Him.

33. Therefore Jesus said, "Yet (during) a little time I am with you, but I am going away to the one who sent Me (sent Me to do his works).

34. "You will seek me but will not find me, and I, where I am you are not able to come."

### **Meanings of Hebrews—Jews—Israelites**

35. Then the Jews said to one another, "Where is this man about to go that we shall not find Him? He

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<sup>17</sup> The aorist "believed" (ἐπίστευσαν) describes not a process of gradually believing but a definite decisive act of faith in a moment of time. The punctiliar action of the aorist brings out the fact that at a definite point of time many exercised faith. One minute they did not believe but the very next minute they did believe. Faith is described as a definite event and a real experience in the life of the one who believed.

is not about to go into the dispersion of the Greeks<sup>18</sup> (the Greek speaking Jews) and to be teaching the Greeks (the Greek speaking Jews, is He)?

36. "What is this saying that He said, 'you will seek me but you will not find me, and where I am, you (leaders of the Jews), you are not able to come (at any time)?" "

### **Prepositions Used with Jesus**

37. And (another important addition) in the last day in the great (day) of the feast Jesus had taken His stand and exclaimed saying, "If anyone is being thirsty (for the Holy Spirit) let him come to<sup>19</sup> Me and let him drink.

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<sup>18</sup> The leaders of the Jews called the Jews who lived among the Greeks and spoke their language, "the dispersion of the Greeks" (τὴν διασπορὰν τῶν Ἑλλήνων). Abram was called "a Hebrew" (Ἑβραῖος) and his descendants Hebrews because he came from beyond the Euphrates River. The name "Jew" (Ἰουδαῖος) at first referred to the tribe of Juda and later to a Jew instead of a Gentile. "An Israelite" (Ἰσραηλῆτης) is the most noble name of all describing his covenant relationship with God.

<sup>19</sup> The preposition "to" (πρός) tells us that spiritually speaking we are to come face to face for fellowship with the Savior.

Another preposition is used in Romans 8:1, "Therefore there is now not any condemnation to the ones 'in' (ἐν) Christ Jesus, in intimate relationship and fellowship with Christ, abiding in Christ."

Another preposition in Romans 9:33, "The one believing 'upon' (ἐπὶ) Him shall not be made ashamed." The one rely-

38. "The one believing into Me (one person after another), just as the scripture said, 'Rivers (the greatest abundance) of living water (the spirit and the truth of God) shall continually be flowing out from His innermost being.'"<sup>20</sup>

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ing, leaning and depending upon (Christ) shall not be made ashamed.

We find in Galatians 3:27, "As many as were baptized 'into' (εἰς) Christ, did put on Christ." Spiritually entering into the nature of Christ and making progress in the activity of Christ.

Romans 3:22, "The righteousness of God is 'through' (διὰ) faith of Jesus Christ." The righteousness of God comes to us through Jesus Christ.

I John 4:4, "You, you are 'from out of' (ἐκ) God, little children." This shows that God is our cause, author, origin, source and nature, and we reflect his character. This is found in the *The Greek-English Lexicon*, by Thayer, page 191.

Romans 8:31, "If God be 'for' (ὕπέρ) us, who can be against us?" This describes God bending over us and shielding and defending us. The preposition "down" (καθ') tells us that no one can be against us or literally down on us.

Hebrews 7:26, "(Jesus Christ) having been separated 'from' (ἀπὸ) sinners." He did not share in their sinning.

And in Matthew 28:20, "I am 'with' (μεθ') you all the days until the end of the age." Christ promises to be with us and to have fellowship with us and to allow us to participate with Him in His work. Christ promises to be staying with us and to be on our side.

<sup>20</sup> "From his innermost being" (ἐκ τῆς κοιλίας αὐτοῦ) can refer spiritually to the innermost part of a man as the heart.

39. And (an important addition) this He spoke concerning the Spirit whom<sup>21</sup> the ones having believed<sup>22</sup> into Him were about to be receiving, for (the) Spirit was not yet (being given) because Jesus was not yet glorified.

40. Therefore some from out of the crowd (common people from Galilee) after hearing these words were saying (one after another), "This (man) is truly the<sup>23</sup> Prophet,"

41. Others kept on saying (one after another), "This man is the Christ (the anointed one, the Messiah)," Some were saying, "Assuredly the Christ is not coming out of Galilee, is He?

42. "Did the scripture not say that the Christ comes out of the seed (the offspring) of David and from Bethlehem (Bethlehem: house of bread), the village (the small town) where David (the beloved) was living?"

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<sup>21</sup> Whom (ὃ) is neuter gender. The paraklete is masculine gender, John 14:16.

<sup>22</sup> Christ used the aorist participle "having believed" (πιστεύσαντες) to describe the definite decisive act of belief and the real experience of faith in him. The accusative case of the personal pronoun "Him" (αὐτόν) aided by the preposition "into" (εἰς) describes believing into Christ, having union with Christ, and progressing in the activity of Christ.

<sup>23</sup> The definite article, "the" (ὁ), shows that these people believed Jesus to be the definite special prophet of whom Moses prophesied in Deuteronomy 18:15, "The Lord, thy God, will raise up unto thee a prophet like unto me."

43. Therefore a division arose among the crowd because of Him.

44. And (an important addition) certain ones from among them were desiring to arrest Him (at once), but not one laid their hands upon Him (to take Him by force).

45. Then the attendants came to the high priests and Pharisees and those (high priests and Pharisees) said to them, "Why did you not bring Him?"

46. The officers (attendants of the Sanhedrin) answered, "Never did man speak in this manner (as Jesus spoke)."

47. Therefore the Pharisees replied to them, "You also have not been led astray (have you)?"

48. "Not anyone of the rulers or of the Pharisees believed into Him (did they)?"

49. "But (in strong contrast) this crowd the (one) not knowing the law (of Moses) are accursed (are having curses called down upon them)."

50. Nicodemus the one having come to Him before, being one from among them, says to them;

51. "(Suppose the case) our law is not judging the man (any man) except it hear first from<sup>24</sup> him and get to know what he is doing (does it)?"

52. They answered and said to him, "You are not also out of Galilee (are you)? Search and see that a

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<sup>24</sup> The preposition "from" (*παρ*) meaning "from the side of" would mean that the man being tried was to be present with the judges and they were to hear from him personally before he was to be judged.

prophet (one through whom God speaks) does not arise<sup>25</sup> out of Galilee.”

53. And each one proceeded into his home.

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<sup>25</sup> The verb “arises” (ἐγείρεται) with “not” tells us that no prophet arises out of Galilee. This statement is false for it is claimed that Elijah, Nahum, Hosea and Jonah were of Galilean origin. This is found in *The Commentary on the Gospel of John*, by Fredrick Louis Godet, Volume Two, page 82.



## Chapter 8



1. But Jesus went on His way (for a purpose) into the Mount of the Olives.

### Meaning of People

2. And (an important addition), early in the morning (at dawn), He came<sup>1</sup> again into the temple enclosure and all the people<sup>2</sup> kept on coming to Him and after

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<sup>1</sup> The verb "came" (παρεγένετο) has the prepositional prefix (παρά) which expresses the purpose of Jesus and tells why He came again into the temple enclosure. He did it in order to come near to the people, to come to their side. The verb is used here with the accusative case which describes Jesus as a man of activity and friendliness. He did not stand aloof by Himself, but He made the approach to come near to the people and to come right up beside them, and to stand beside them and with them as one of them sharing in their fellowship and worship of God.

<sup>2</sup> Luke 2:10 says, "I announce to you good tidings, great joy which shall be to all the 'people' (λαῶν)."

Another word for people is found in Revelation 5:9, You were killed as a sacrifice and redeemed us to God by thy blood, out of every tribe and tongue and people and "nation" (ἐθνους).

In Mark 12:27, we have another word for people. The great "crowd" (ὄχλος) heard Him (Jesus) gladly. These com-

sitting down He began teaching them (He was teaching them).

### **The Woman Taken in Adultery**

3. But the scribes and the Pharisees are bringing a woman having been caught in (upon the ground of) adultery and after standing her in the midst,

4. They say to Him (one after another), "Teacher, this woman (a married woman) while committing adultery (while she was consenting) was caught in the very act;

5. "And in the law of Moses (for our good), he gave a command (gave an order) for us to stone such (women).<sup>3</sup> You therefore, what are you saying?"

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mon people were looked down on by the Jewish leaders but loved by Jesus.

In Acts of the Apostles 19:33, we find another word used for people. "Alexander made a motion with his hand, he was wishing to speak in his own behalf to the "people" (δῆμῳ). This describes an organized crowd of people.

Many times "men" (ἄνδρες) are used which includes men, women and children without distinction of sex and in these cases it can be translated "people." John 6:10, "Cause the people to sit down."

<sup>3</sup> The feminine demonstrative pronoun "such women" (τοιαύτας) shows that these men meant to stone only the women who were caught in adultery and not the men. Under the Mosaic law both the men and the women were to be put to death who were guilty of adultery. Quoting Leviticus 20:10, "The adulterer and the adulteress shall surely be put to death."

## Tempting Described

6. And this they were repeatedly saying while tempting<sup>4</sup> Him, in order that they might have (an opportunity) to be bringing a charge against Him publicly.<sup>5</sup> But (on the other hand) Jesus after stooping down kept on writing into the ground with His finger.

7. And when they (persisted in) questioning Him,

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<sup>4</sup> The Greek verb “tempting” (πειράζοντες) expresses the thought of the Jews intentionally tempting Jesus with the hope of discovering weakness and evil in Him and to speak against Him before a judge.

This same verb was used of satan’s tempting Jesus in Matthew 4:3. And after coming to Him, the one “tempting” (πειράζων) said to Him, “Since you are a Son of the (Almighty) God, speak in order that these stones may (or may not) become loaves of bread.” By use of the subjunctive “may become” (γίνωνται), Satan questioned whether Jesus had the power to change the stones into bread.

<sup>5</sup> The Jews were hoping “to bring a public charge” (κατηγορεῖν) before a judge or a tribunal against Jesus. The prefix (κατα-) of the infinitive (κατηγορεῖν) expresses animosity and hostility.

Another word used to express the cause of accusing or the crime thought to have been committed is found in Matthew 27:37, “And they placed over His head his “accusation” (αἰτίαν) it having been written, This is Jesus the King of the Jews.

In Matthew 4:1, we read, Then Jesus was led up into the wilderness by the Spirit to be tempted by the “devil” (διαβόλου). This describes the devil as the enemy who thrusts you through, the slanderer and the false accuser. It also describes the one making damaging insinuations.

He raised (Himself) up and said to them, "The one of you (being) without sin let him be first (before others) to cast a stone upon her."

8. And again after stooping down He kept on writing into the ground.

9. But the men after hearing kept on going away one by one beginning from the older ones, and He (Jesus) was left behind (and was) alone and the woman being in the midst.

10. And (another important addition) after raising (Himself) up Jesus said to her, "Woman, where are (they)? Did no one keep on condemning<sup>6</sup> you?"

11. And the (woman) said, "No (man), Lord." And Jesus said, "And I am not condemning you, be going on your way (with a purpose) and from now on no longer continue sinning (missing the mark)."

12. Then again Jesus spoke to them saying, "I am the light<sup>7</sup> for the world, the one continually following

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<sup>6</sup> The verb "keep on condemning" (κατέκρινεν) can be an imperfect which can describe Jesus as saying to the woman, "Did no one continue condemning you?" The group of Jews had condemned the woman at first but after Jesus rebuked them they all left for they realized that they also had sinned and they did not stay and continue condemning the woman.

<sup>7</sup> This word "light" (φῶς) expresses the greatest light. Christ is not just a lamp but is the light itself which was never kindled and will never be quenched. The singular article "the" (τὸ) points out that Jesus was not just a light among many lights but the one light and the only light.

John the Baptist in John 5:35, was described as the "lamp"

with Me may *not* walk about in the darkness but he shall have (he shall be possessing) the light of (for) the life."

13. Then the Pharisees said to Him, "You are bearing witness concerning yourself, your witness is not true."

14. Jesus answered and said to them, "I, even if I am bearing witness concerning Myself, My witness is true because I know from what (place) I came and where I am going, but *you* do not know from what place I come or where I am going.

15. "You are continually judging according to the flesh, I am not judging any (man).

16. "But I, even if I am judging (sifting, separating, selecting), My own judgment (decision) is true because I am not alone but I (am one witness) and the Father who sent Me (is the other witness).

17. "And also in your law it has been written (and still stands written) that the witness of two men is true.<sup>8</sup>

18. "I am the one bearing witness concerning Myself and the Father who sent Me (sent Me by His command to do His works) is bearing witness concerning Me."

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(λύχνος) which was kindled by another as is shown by "being kindled" (καιόμενος), the passive participle.

<sup>8</sup> That the witness of two men is true and not a lie is brought out by the adjective "true" (ἀληθής). Jesus describes His witness and the witness of His Father as the two witnesses speaking the truth. Another root meaning of the adjective is, "that which cannot be concealed or hidden."

19. Then they kept on saying to Him, "Where is your Father?" Jesus answered, "You know neither Me nor my Father, if you had known Me, you would have known My Father also."<sup>9</sup>

20. These words (utterances by which God declares His mind) He spoke in the treasury while teaching in the temple (the temple enclosure), and (yet) no (man) arrested Him, because His hour (time) had not yet come.

21. Then He said to them again, "I (Jesus), I am going away and you will seek Me, but you will die<sup>10</sup> in your sin; where I (Jesus), I am going you (Jews), you are not able to come (at any time)."

22. Therefore the Jews were saying, "He will not kill himself (will He), because He is saying, 'Where I (Jesus), I am going you (Jews), you are not able to come (at any time)'?"

23. And He kept on saying to them, "You (Jews), you are from out of the (things) beneath, I (Jesus), I

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<sup>9</sup> This is a second class conditional sentence determined as unfilled for the assumption is that the condition is untrue. Jesus was saying that if they had known Him they would have known the Father also. This is a contrary-to-fact statement because Jesus knew that they did not know Him and they did not know the Father. The indicative mood and past tenses are used in both the protasis and the apodosis. Also (*ἄν*) is used in the apodosis which can be another sign of the second class conditional sentence.

<sup>10</sup> The verb "you will die" (*ἀποθανείσθε*) is a future and middle voice which says, "you will bring death upon yourselves by your sin."

am from out of the (things) above; you (Jews), you are from out of this world; I (Jesus), I am not from out of this world.<sup>11</sup>

24. "Therefore I said to you, that you shall die in your sins, for unless you come to believe that I (Jesus Christ), I Am,<sup>12</sup> you will die in your sins."

25. Therefore they kept on saying to Him, "Who are you?" Jesus said to them, "(I Am) even that which I am saying to you from the beginning."<sup>13</sup>

26. "I have many things to be saying and to be judging concerning you; yes the one who sent Me is true, and what things I (Jesus), I heard from Him (being by His side, in His presence), I am speaking these things (while going) into the world."

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<sup>11</sup> Jesus the Christ said His source was not of "this world" (τοῦ κόσμου τούτου), this material world of things hollow and frail and fleeting.

This same word "world" (κόσμον) is used in Acts 17:24, "The only God (is) the one having made 'the world' (τὸν κόσμον) and all things in it." This world describes the world created by God. The apt and harmonious arrangement or constitution or order. This includes the ornament of the heavens. This definition is found in *The Greek-English Lexicon*, by Thayer, page 356.

<sup>12</sup> When Jesus Christ said "I (Jesus the Christ), I Am" (ἐγώ εἰμι) He was expressing His divine nature. "I am existing timelessly." This verse has reference to Exodus 3:14, God said to Moses, "I Am that I Am."

<sup>13</sup> Vincent and Bernard translate this, "I am essentially (primarily) that which I am saying to you." This is told by Dr. A. T. Robertson in *Word Pictures in the New Testament, the Fourth Gospel*, page 147.

27. They perceived not that He was speaking to them (concerning) the Father.

28. Then Jesus said to them, "Whenever you lift up the Son of Man,<sup>14</sup> then you will know for yourselves that I (Jesus the Christ), I Am, and from Myself I am doing nothing, but just as the Father taught me I am saying<sup>15</sup> these things.

29. "And the one who sent Me is with Me (with Me as a companion, and a helper); He did not leave Me alone, because I (Jesus), I am continually doing at all times the things pleasing to Him<sup>16</sup> (for His blessing and joy)."

30. While speaking these things many started to believe into Him.

31. Therefore Jesus kept on saying to (the) Jews, the ones having believed in Him, "You, if you start dwelling (if you take up your abode) in My word (My declarations and thoughts), you are truly (in reality) My disciples,

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<sup>14</sup> "The Son of man" (τὸν υἱὸν τοῦ ἀνθρώπου) tells us that Jesus furnished the pattern of the perfect man and acted on behalf of all mankind. This is described in *The Greek-English Lexicon*, by Thayer, page 635.

<sup>15</sup> The Greek "I am saying" (λαλῶ) describes Jesus using the very words and language which God used in teaching Him.

<sup>16</sup> The dative of advantage "to Him" (αὐτῷ) describes Jesus Christ always doing the things pleasing to God and for the blessing and joy of God. It also shows the interest of Jesus Christ in God and the intimate relationship existing between Christ the Son and God the Father.



32. "And you will know for your benefit the truth, and the truth will set you free."<sup>17</sup>

33. They replied to Him, "Seed (the offspring) of Abraham we are and we have been slaves to no one at any time; you, how are you saying, you will become free men (unrestricted men, unfettered men? "

34. Jesus replied to them, "Certainly, certainly I am saying to you that everyone who is constantly doing sin (making a habit of sinning) is a slave of the sin.

35. "But the slave is not abiding in the house forever; the Son is abiding forever,

36. "Therefore if the Son should set you free, you will be in reality free (men).

37. "I know that you are seed (children) of Abraham (Abraham: father of many people), but you are seeking to attempt to kill Me, because My word (the word which is Mine) is not finding room<sup>18</sup> in you.

38. "I (Jesus), the things which I have seen being with<sup>19</sup> my Father I am continually speaking,<sup>20</sup> and you

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<sup>17</sup> The verb "will set free" (ἐλευθερώσει) is future indicative active.

<sup>18</sup> Jesus told the Jews that his word was not "finding room" (χωρεῖ) in them, was not having free course in them and that they were not giving His word room in their hearts.

<sup>19</sup> The preposition "with" (παρά) described Jesus being by the side of his Father, Jesus resting "in his presence" (τῷ πατρὶ).

<sup>20</sup> By using this verb for "speaking" (λαλῶ), Jesus emphasizes the fact that He is not keeping silent, but that He is continually telling what He has seen in the presence of His Father and using the same words which God has used.

therefore, you are continually doing the things which you heard from the side of (from the presence of) your father."

39. They answered and said to Him, "Our father is Abraham (Abraham: father of a multitude)." Jesus says to them, "Since you are children of Abraham be doing<sup>21</sup> the works of Abraham,

40. "But now (in contrast to Abraham) you are seeking to kill Me, a man who . . .<sup>22</sup> I have spoken to you the truth<sup>23</sup> which I heard from God; this Abraham did not do (seek to kill Me).

41. "You (Jews), you are constantly doing the works of your father." Then they said to Him, "We (Jews), we have not been born out of fornication, we are having one Father (who is) the (true) God."

42. Jesus said to them, "If the (true) God were your

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<sup>21</sup> The Wescott and Hort Text is imperative, a command, "be doing" (ποιεῖτε) the works of Abraham. This is found in *The New Testament in the Original Greek*.

<sup>22</sup> This is a good example of an anacoluthon in which the speaker stops abruptly with what he is saying and when he starts speaking again he does not take up where he left off. This added great emphasis to what Jesus was saying.

<sup>23</sup> The Greek accusative of limitation "the truth" (τὴν ἀλήθειαν) describes Jesus Christ telling the Jews that He had limited Himself to speaking only the truth. The accusative also can express the fact that Jesus Christ had spoken to them the whole truth. This describes speaking the truth, the whole truth and nothing but the truth and He was being bound and limited to this the same as witnesses in court.

Father you would be loving Me, for (the Son), I proceeded forth out of<sup>24</sup> the (true) God and I am come (and I am here), for I have come not from Myself, but (in strong contrast) that (notable) one sent Me forth (God sent Me as a messenger with authority).

43. "Why are you not understanding My speech (the language I am speaking)? because you are not able to be comprehending My word (the thoughts expressed by My word).

### Names Describing the Devil

44. "You (Jews), you are out of (proceeding from) your father the devil,<sup>25</sup> and the desires of your father

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<sup>24</sup> Christ said that He proceeded forth "out of" (ἐκ) God, out of God's love, life, and truth. God was His source and thus He possessed the heavenly nature and the riches and treasures of God.

<sup>25</sup> In Revelation 20:2, we have several names to describe the Devil. The angel coming down out of heaven "seized the dragon, the old serpent who is a devil and the Satan, and bound him a thousand years."

The Devil is called "the dragon" (τὸν δράκοντα) a figurative term for the devil, a fabulous animal. *The Greek-English Lexicon*, by Thayer, page 158.

Another name is "the old one the serpent" (ὁ ἀρχαῖος ὁ ὄφης) which is used to describe the Devil.

"A devil" (Διάβολός) is described as a false accuser and the one who thrusts you through.

Another name is "the Satan" (ὁ Σατανᾶς) who is the adversary and by his demons he afflicts with diseases. When the demons are cast out the sick are restored.

Another word to describe the Devil is found in Matthew

you are wishing to keep on doing. That one was a man slayer from beginning and has not taken his stand (and is still not standing) in the truth, because truth (reality) is not in him. Whenever he is speaking the falsehood (whatever is not what it professes to be), he is speaking of his own, because he is a liar (a delinquent, one who breaks faith) and the father of it.

45. "But I (in contrast to Satan who lies) because I am speaking the truth, you are not believing in Me (in what I am saying).

46. "Who from among you is convicting Me concerning sin? Since I am speaking truth, you (leaders of the Jews) why are you not believing in Me (in what I am saying)?

47. "The one being from out of<sup>26</sup> God continually hears (listens, understands, obeys) the (spoken) words<sup>27</sup> of the (true) God, on account of this you

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13:19, "The evil one' (ὁ πονηρὸς) comes and seizes the seed having been sown." This describes the Devil as full of labors, annoyances, perils and hardships with no suggestion of good results.

Another word for the Devil is found in Luke 11:15, "Some of them said by 'Beelzeboul' (Βεελζεβούλ), the prince of the demons he is casting out the demons." This name means the lord of dung or of filth or of idolatry.

<sup>26</sup> The preposition "out of" (ἐκ) shows that "the one being from out of God" has God as his author, cause and source and is governed and prompted by God and that he is reflecting the character of God.

<sup>27</sup> He continually listens to the "words" (ῥήματα) of God, all the words of God. The accusative case tells us this. He

(Jews), you are not hearing (understanding), because you are not from out of God (your source in not God)."

48. The Jews answered and said to Him, "Are we (Jews), are we not rightly saying that you (Jesus), you are a Samaritan and you are having a demon?"

49. Jesus answered, "I (Jesus), I am not having a demon, but I am continually honoring my Father, and you (you who claim to be the seed of Abraham), you are continually dishonoring Me.

50. "But (Jesus) I am not seeking My honor; there is One seeking and judging.<sup>28</sup>

51. "Certainly, certainly I am saying to you, if anyone should keep My word (in which I express My thoughts), he may not (I repeat, he may) not<sup>29</sup> see death<sup>30</sup> forever."

52. Then the Jews said to Him, "Now (and even before you spoke) we have (fully) known that you

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does not listen to the words of the Devil at all for the accusative of limitation expresses this.

<sup>28</sup> The participle "judging" (*κρίνων*) describes the activity of God sifting and approving and separating truth from error, reality from unreality and the chaff from the wheat.

<sup>29</sup> Jesus used two negatives, both "not and not" (*οὐ* and *μή*) to give great emphasis to the fact that anyone might not see death if he would keep His word. Some translators use "in no wise" to illustrate this. Some other translators use one stronger negative "never" to express both negatives. The conditional part is whether we keep His word not whether Jesus will do His part.

<sup>30</sup> One meaning of "death" (*θάνατον*) is all the miseries arising from sin.

have a demon. Abraham (Abraham: father of a multitude) died and the prophets, and yet you (Jesus), you are saying, 'If anyone should keep my word, he will not (you repeated, he will) not taste death forever.'

53. "You are not greater, (are) you than our father Abraham, who died? and the prophets<sup>31</sup> died; whom are you making yourself (declaring yourself to be)?"

54. Jesus answered, "I, if I should glorify myself, my glory is nothing; my Father is the one continually glorifying Me whom you (Jews), you are saying, 'He is our God,'

55. "But you have not known Him (acquired knowledge), but I (Jesus Christ), I know Him (by direct insight into divine things). And if I said that I know Him not, I shall become a liar similar to you; but I know Him and I am constantly keeping His word.

56. "Abraham your father rejoiced exceedingly<sup>32</sup> (in the faith) that he might see My day, and he saw (it) and was caused to rejoice."<sup>33</sup>

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<sup>31</sup> The "prophets" (προφῆται) were ones through whom God speaks. In the nominative singular the suffix (-της) is an agent ending which describes the prophet as the agent of God through whom God speaks.

<sup>32</sup> The joy of Abraham is described here as "rejoiced exceedingly" (ἡγαλλιάσατο). This is the joy of hope and expectation. Abraham rejoiced in the hope that he would see God fulfill his promise to him that in his seed all the nations of the earth would be blessed.

<sup>33</sup> The Greek verb "caused to rejoice" (ἐχάρη) used here expresses the joy of realization, of the calm seeing as well as that joy of hope or expectation.

57. Therefore the Jews said to him, "You have not yet (lived) fifty years and have you seen Abraham?"

58. Jesus said to them, "Certainly certainly I am saying to you, before Abraham started to exist I (Jesus Christ), I am (existing timelessly)."

59. Then they took up stones that they might throw (them) upon Him; but Jesus was hidden (by God) and went out of the temple (the temple enclosure).

## Chapter 9



1. And while passing by He saw a man (who was) blind from (his) birth.

### Meanings of Sin

2. And His disciples questioned Him saying, “Rabbi, who sinned,<sup>1</sup> this (man) or his parents, with the result that he was born blind?”

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<sup>1</sup> The verb “sinned” (ἥμαρτεν) is by far the most used word in the Greek New Testament describing sin. It means missing the mark, to err, to miss the path of righteousness and to go wrong.

Other aspects of sin described throughout the New Testament are:

Matthew 6:14, “For if you forgive to the men their ‘trespasses’ (παραπτώματα), your Father the heavenly One will also forgive (your trespasses) to you.” This describes a falling when one should have stood upright, a falling to the side. It describes a deviation from truth, an actual doing of an evil deed. It can describe a man who falls from a high degree of righteousness. This sin is described as a “misstep” in *The Greek-English Lexicon of the New Testament*, by William Arndt and F. Wilbur Gingrich, page 627.

Romans 2:23, “Through the ‘transgression’ (παραβάσεως) of the law you are dishonoring God.” This sin describes



an error, a blunder, a disregarding of the rights of others. Many manuscripts have a question mark after this sentence which would read, "are you dishonoring God?" Both translations express the truth of God.

Romans 5:19, "Through the 'disobedience' (παρακοῆς) of one man many were caused to become sinners." This sin describes willfully failing to hear, careless hearing and to disobey.

I Corinthians 13:6, "(Love) rejoices not depending upon 'righteousness' (ἀδικία), but rejoices in the truth (in reality, in life, in harmony with divine truth)." This word for sin describes being unjust and unfair and desiring to injure and to be wrong and to fail to do what God has pointed out for us to do.

James 1:16, "Be not 'deceived' (πλανᾶσθε), my beloved brothers." This verb describes being gradually led astray as a planet gradually drifts away from its position relative to the earth. It describes being led astray and being caused to wander away from the truth.

I Peter 4:18, "If the righteous scarcely are being saved, 'the ungodly' (ὁ ἀσεβής) and the sinner where will they appear?" This noun for sin describes being without reverence toward God and even impious and a deliberate withholding from God of His dues of prayer and service. It also includes active irreligion.

II Peter 2:16, "He was subjected to a rebuke (which He took to heart) on account of his own 'lawlessness' (παρὰ-νομίας) (his own mal-practice)." This definition is found in, *The Bible, a New Translation*, by James Moffatt, page 298.

In I Timothy 1:13, Paul said that he obtained mercy when he persecuted the church "because he did it 'being ignorant' (ἀγνοῶν) in unbelief." Plato describes sin when he says,

3. Jesus answered, "Neither this (man) sinned nor his parents, but (he was born blind) in order that the works of God might be made manifest (be openly shown) in him.

4. "It is necessary (for) us to be constantly working the works of the One who sent Me while it is day; night is coming on when no one is able to be working.

5. "Whenever I am in the world I am light for the world."<sup>2</sup>

6. After saying these things He spat on the ground and made wet clay out of the spittle, and He spread the clay upon (anointed) his eyes

7. And said to him, "Be going away, wash<sup>3</sup> (your

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"No one is evil willingly." In all sin there is an element of ignorance.

II Peter 2:19, "For by whom anyone is 'overcome' (*ἡττῆται*), to this one he has been made a slave." This describes sin as coming short of duty, being a failure, being overcome, not being victorious.

An Old Testament description of sin is "singing out of tune" (*πλημμέλεια*). This describes singing out of tune in God's harmonious universe, being discordant in the great symphonies of the universe. This is found in Leviticus 5:15 in the Greek Septuagint.

<sup>2</sup> "For the world" (*κόσμου*) is translated as an objective genitive since the world has no light of its own. In I John 5:19, we read, "All the world is abiding in wickedness." Christ is God's light "for" the world, not "of" the world.

<sup>3</sup> The Greek verb "wash" (*νίψαι*) used in this verse describes the washing of only a part of his body, namely his eyes. The blind man was to wash with the water which

eyes with the water which flows) into the pool of Siloam (Siloam is interpreted as 'having been sent').” Then he went away and washed (his eyes) and came (back) seeing (possessed of sight).

8. Therefore the neighbors (neighbors: those of the same land) and the ones continually seeing him that before (formerly) was a beggar kept on saying, “Is this one not the one sitting and begging?”

9. Others continued saying, “This (man) is (the one).” Others kept on saying, “Not so, but he is similar to him. That one continued saying, “I (the formerly blind man), I am (the man).”

10. Therefore they kept on saying to him, “How then were your eyes opened?”

### **The Healing of the Man Born Blind**

11. That one answered, “The Man the One being called Jesus made wet clay and spread it on (anointed) my eyes and said to me, ‘Be going away and wash (your eyes in the water flowing) into the Siloam,’ then after going away and after washing (my eyes), I obtained sight (I looked up).”

12. And they said to him, “Where is that (Man)?” He says, “I do not know.”

13. They are bringing him to the Pharisees the man (who was) formerly blind.

14. And it was a Sabbath in the day Jesus made the wet clay and opened his eyes.

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flowed down ‘into’ (εις) the pool of Siloam. This is found in *The Greek-English Lexicon*, by Thayer, page 186.

15. And then again the Pharisees kept on questioning him how he received sight. And the (man) said to them, "He put wet clay upon my eyes and I washed (my eyes) and I am seeing."

16. Therefore certain ones from among the Pharisees (one after another) were saying, "This Man (Jesus) is not from God, because He is not keeping the Sabbath." But others kept on saying, "A man who is a sinner (one entirely devoted to sin) how is He able to be continually doing signs such as these?" And there was a division among them.

17. So again they are saying to the blind man (the man previously blind), "You, what are you saying concerning Him, because He opened your eyes?" And the (man) said, "He is a prophet (one through whom God speaks)."

18. Therefore the Jews did not believe concerning him that he was (previously) blind and looked up (recovered his sight when Jesus healed him) until they called the parents of him the (one) having recovered (his) sight<sup>4</sup>

19. And they questioned them saying, "Is this your son, whom you (his parents), you are saying that he was born blind? How therefore is he now seeing (at this present time)?"

20. Then his parents replied and said, "We know

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<sup>4</sup> The aorist participle "the one having recovered his sight" (*ἀναβλέψαντος*) describes the blind man having looked up and having recovered his sight at once. His sight was restored. As Dr. A. T. Robertson said, "This shows that 'sight' had previously belonged to the man born blind."

that this (man) is our son, and that he was born blind;

21. "But how he is now (during this present time) seeing we do not know, or who opened his eyes we (his parents), we do not know. Start questioning<sup>5</sup> him, he has (maturity of) age. He himself will speak for himself."

22. His parents said these things because they (for their own safety) were fearing the Jews (the rulers of the Jews); for already the Jews had agreed<sup>6</sup> together that if anyone should confess Him (to be) Christ (the Messiah), he should be immediately expelled from the synagogue.

23. On account of this his parents said, "He has (maturity of) age, start questioning him."

24. Then they called the man a second time who was (previously) being blind and said to him, "Start giving glory to God; we (Pharisees), we know (by absolute knowledge) that this man is a sinner (a man wholly given to sin)."

25. Then that one replied, "If He is a sinner (a man

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<sup>5</sup> This aorist imperative "start questioning" (ἐρωτήσατε) him can be inceptive which describes the parents of the man born blind as desiring the Pharisees to quit questioning them and to start questioning their son whom Jesus had healed.

<sup>6</sup> The agreement to cast anyone out of the synagogue who confessed Jesus as Christ had been reached by the Pharisees even before the blind man had received his sight or had been brought before them. This is brought out by the verb "they had already agreed" (συνετέθειντο) for the verb "had agreed" expressed past perfect action.

wholly given to sin), I do not know; one thing I know that (previously) being a blind (man) I am now seeing (at this present moment)."

26. Then they said to him, "What did He do to you? How did He open your eyes?"

27. He replied to them, "I told (it) to you already but you did not listen. Why are you wishing to be hearing (it) again? You (Pharisees), you are not also desiring to become His disciples, (are you)?"

28. But they reviled him and said, "You (ignorant man), you are a disciple of that (Fellow),<sup>7</sup> but (in contrast) we (Pharisees), we are disciples of Moses.

29. "We (Pharisees) we know that God has spoken<sup>8</sup> to Moses, but this (man) we know not from where He is (where He is from)."

30. The man answered and said to them, "Truly in this is the strange thing (namely in this very point is the wonder), that you (Pharisees), you do not know from where He is (where He comes from), and yet He opened my eyes.

31. "We know that God is not hearing (the prayers) of sinners (men wholly given to sin), but if any one

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<sup>7</sup> The Jews expressing contempt for Jesus used the remote demonstrative pronoun "that (Fellow)" (ἐκεῖνου) showing that they considered Moses and themselves far different in character from Jesus.

<sup>8</sup> "Has spoken" (λελάληκεν) tells us that the very words which God spoke to Moses stand written and are on record. It also tells us that God spoke to Moses in free and familiar conversation.

is a worshipper of God and keeps on doing His will God is continually hearing this one (and no one else).

32. "From of old (from the age) it was not heard that any (man) opened the eyes of one having been born blind;

33. "If this (man) were not from (the presence) of God, He would not keep on being able to be doing anything."

34. They answered and said to him, "In sins you (a sinner), you were born all (the whole of you) and (yet) you, are you attempting to be teaching us?" and they cast him out (from among them).

35. Jesus heard that they cast him outside and after finding him, He said, "You, are you believing into<sup>9</sup> the Son of Man?"

36. That one replied and said, "And who is (He) Sir<sup>10</sup> in order that I may start believing into Him?"

37. Jesus said to him, "You have both seen Him and the (One) speaking with you is that (Man)."

38. And the man kept on saying (after seeing the

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<sup>9</sup> Faith takes you by the hand and leads you "into" (εἰς) Christ, into progressive fellowship and service in Christ.

<sup>10</sup> The man who had been born blind, at this time did not know that Jesus the Son of God was the Man speaking with him. He addressed Him as "Sir" (κύριε) which can be a title of respect.

The same word in the Greek (κύριε) can also mean "Lord" and later in the 38th verse after he had discovered that Jesus the Son of man was the one speaking to him, he called Him "Lord."

light), "Lord, I am believing,"<sup>11</sup> And he worshipped Him (expressed reverence to Him).

39. And Jesus said, "Into judgment,<sup>12</sup> I (Jesus), I came into this world, in order that the ones not seeing may be seeing (and may keep on seeing) and the ones seeing might become<sup>13</sup> blind."

40. Some from the Pharisees the ones being with Him heard these (words) and said to Him, "We (Pharisees), we are not blind also (are we)?"

41. Jesus said to them, "If you were blind, you would not be having sin,<sup>14</sup> but now you are saying 'We are seeing.' Your sin remains."

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<sup>11</sup> The blind beggar who received his sight said to Jesus, "Lord 'I am believing' (πιστεύω)." This describes trusting and committing himself to Jesus. Then he worshipped Jesus.

<sup>12</sup> The word "judgment" (κρίμα) describes the coming of Jesus Christ into the world to separate the truth from error and the wheat from the chaff. This is the result of His judging.

<sup>13</sup> The subjunctive second aorist (γένηνται) could be an inceptive aorist which would accent the beginning of the action and would say that those seeing might become blind. If it was treated as a culminative aorist, it would accent the end or the culmination of the action and would mean that the culmination of it all was that it would end in blindness. Blindness would come upon them as a judgment for their boastful claim to be seeing when they were continually closing their eyes to the truth of Christ.

<sup>14</sup> "Sin" (ἁμαρτία) describes the Pharisees missing the mark and violating the divine law in thought and in act.



## Chapter 10



1. "Most certainly, most certainly<sup>1</sup> I am saying to you, the (man) not<sup>2</sup> entering through the door into the fold<sup>3</sup> of the sheep, but going up from another place that one is a thief and a robber,

2. "But (in contrast to the robber) the (man) entering through the door is a shepherd (a keeper, a protector) of the sheep.

3. "To this one (and not to others) the door-keeper (the porter) opens and the sheep are hearing (are listen-

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<sup>1</sup> Jesus often said "amen, amen" (ἀμήν, ἀμήν). It is an adverb meaning "it is firm." The repetition which is the usual form in the gospel of John emphasizes the certainty of what Jesus was saying. He needed to stress the truthfulness of what He was going to say because there was so much prejudice to the truth especially among the religious leaders of His day. Jesus also said such great and unusual things that they were difficult for the material minded people to believe.

<sup>2</sup> The negative "not" (μὴ) is used to describe this supposed case. In John 10:12, we read of a fact and the negative "not" (οὐκ) is used. The hireling "not" (οὐκ) being a shepherd.

<sup>3</sup> The "fold" (αὐλήν) is the roofless enclosure into which flocks were herded.

ing and obeying) his voice, and he calls his own sheep by name (one after another) and leads them out.

4. "When (as often as) he thrusts out<sup>4</sup> all his own (sheep) he goes before them and the sheep are continually following (in company) with him, because they know his voice;

5. "But with a stranger they will not (I repeat, they will) not<sup>5</sup> follow, but they will flee from him, because they do not know the voice of the strangers."

6. Jesus spoke this the (special) allegory<sup>6</sup> to them, but those (who heard) did not understand what the things were which He was saying to them.

7. Therefore Jesus said again, "Most certainly most certainly I am saying to you that I (Jesus), I am the door for the sheep.

8. "All as many as come before Me are thieves and robbers, but the sheep did not hear (listen to, obey) them.

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<sup>4</sup> The aorist subjunctive "thrusts out" (ἐκβάλλη) describes the energetic act of the shepherd when "he thrusts out" or drives out the sheep which hesitate to follow him as he endeavors to lead them forth out of the sheepfold into the pasture. The shepherd cares for all and gets all the sheep out of the fold in the morning and safely back into the fold at night.

<sup>5</sup> The Greek double negative "not" and "not" (οὐ and μὴ) are equal to saying twice for stressing that the sheep will absolutely not follow strangers.

<sup>6</sup> This "allegory" (παροιμία) is a wayside saying of Jesus. It is a figure of speech in which lofty ideas are concealed. This is found in *The Greek English-Lexicon of the New Testament*, by William F. Arndt and F. Wilbur Gingrich, page 634.

9. "I (Jesus), I am the door (the entrance), through Me if anyone enters in he shall be saved<sup>7</sup> and will enter in and will go out and will continue finding pasture (food, growth, increase).

10. "The thief comes not except that he may steal and may kill and may destroy, I (Jesus), I came that they may keep on having (as a present and continuous possession) life<sup>8</sup> and may continue having (life) in full abundance.

11. "I (Jesus), I am the Good Shepherd.<sup>9</sup> The Good Shepherd is laying down His life in behalf of the sheep;

12. "But the hireling (who works only for his wages) not being a shepherd, of whom the sheep are not his own, beholds the wolf coming (to take his sheep) and he leaves the sheep and flees—and the wolf (violently) snatches them and scatters (the sheep).

13. "(He flees) because he is a hireling, and it is not a care to him (he cares not) concerning the sheep.

14. "I (Jesus), I am the good<sup>10</sup> Shepherd and (by personal experience) I am knowing the (sheep) that are mine and the (sheep) that are mine and knowing

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<sup>7</sup> The verb "shall be saved" (σωθήσεται) can describe being delivered from error, being restored in health and being kept safe and sound in different places.

<sup>8</sup> Having "life" (ζωήν) describes enjoying real life, the absolute fullness of life which belongs to God.

<sup>9</sup> "The Good Shepherd" (ὁ ποιμήν ὁ καλός) describes the able shepherd who is excellent in character and worthy of praise.

<sup>10</sup> The "Good" (καλός) Shepherd describes the able Shepherd, the praise worthy Shepherd and the comforting Shepherd.

Me (they are knowing Me by personal experience),

15. "Just as the Father is knowing Me, I also am knowing the Father (knowing the Father by personal experience), and I am laying down<sup>11</sup> My life in behalf of<sup>12</sup> the sheep.

16. "And other sheep I am having (I am possessing) which are not of this fold; also it is necessary for me to bring<sup>13</sup> those (other sheep), and they shall hear my voice, and shall become one flock, there is one shepherd (one protector, one guardian).

17. "On account of this the Father is constantly loving Me (esteeming Me highly and delighting in Me) because I (Jesus), I am laying down My life, in order that (for the purpose that) I may receive (take) it again.

18. "No one is taking it away from Me, but I (Jesus)

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<sup>11</sup> Jesus spoke of His great love for us when He said, "I am laying down my life for the sheep." The verb, "I am laying down" (τίθημι) describes linear action and pictures Jesus while living on earth laying down His life for the sheep day after day. This laying down of His life for the sheep in loving service continues on through His entire life lived upon the earth including His crucifixion.

<sup>12</sup> The Greek preposition "in behalf of" (ὕπέρ) pictures Jesus bending over His sheep, shielding and protecting His sheep and taking the blows intended for the sheep. It also can describe Jesus taking the place of His sheep and dying in behalf of His sheep and instead of His sheep.

<sup>13</sup> Jesus Christ speaks of bringing His sheep together as a definite decisive act, one great event, though it might include a long period of time, by His use of the aorist indicative infinitive "to bring" (θεῖναι).

I am laying it down from Myself (from My own will). I am having authority (power) to lay it down, and I am having authority (power) to take it again; I received this commandment from My Father.”<sup>14</sup>

### **Kinds of Words Described**

19. Again there arose a division among the Jews on account of these words.<sup>15</sup>

20. And many from among them were saying (one after another); “He is having a demon<sup>16</sup> and is being out of His mind; why are you listening to Him?”

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<sup>14</sup> Jesus described God as His “Father” (πατρός) His originator, the One who supplied all His needs, His protector, His upholder and His nourisher.

<sup>15</sup> These “words” (λόγους) describe the divine words of God. In John 1:1, Jesus is spoken of as the word of God, the expression of God and the entire revelation of God.

Other scriptures describing “words” are:

In Ephesians 6:17, “Take the helmet of salvation and the sword of the spirit, which is the ‘word’ (ρόμα) of God (the spoken word of God).”

In Hebrews 6:7, “The earth drinking the rain coming often upon it afterward receiveth (blessings) ‘praise’ (εὐλογίας) from the (Good) God.”

<sup>16</sup> In Mark 1:34, demons are described as being cast out, “and He healed many holding (themselves) in misery (in evil case) and in various kinds of illnesses (ailments caused by their thinking) and He (Jesus) ‘cast out’ (ἐξέβαλεν) many demons.” When the demons were cast out, the people were healed. Matthew 9:33, reads, “And the demon having been ‘cast out’ (ἐκβληθέντος) the dumb ‘spoke’ (ἐλάλησεν).”

21. Others kept on saying, "These are not the words (the saying) of one being possessed by a demon<sup>17</sup>; a demon (an evil spirit, a heathen god) is not able to open (at any time) the eyes of blind people (is it)?"

22. At that time the feasts of dedication<sup>18</sup> took place in Jerusalem (Jerusalem: habitation of peace), it was during winter,

23. And Jesus was walking around in the temple (the temple enclosure) in Solomon's Porch.

24. Then the Jews encircled Him and kept on saying to Him, "How long are You holding the soul (the mind) of us (in suspense)? You, since you (Jesus), you are the Christ (you claim to be) tell (it) to us plainly."

25. Jesus replied to them, "I told (it) to you, but you are not believing (you are persisting in unbelief); the works that I (Jesus), I am continually doing in the name<sup>19</sup> of My Father these (works) are constantly bearing witness concerning Me;

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<sup>17</sup> "One being possessed by a demon" (*δαιμονιζόμενου*), is afflicted with especially severe diseases including melancholy. The cure required expulsion of the demon.

<sup>18</sup> The "Festival of Rededication" (*ἐγκαίνια*) is also called Hanukkah and the Feast of Lights which was held in December for eight days. This Feast of renewal was instituted by Judas Maccabaeus to commemorate the cleansing of the Temple.

<sup>19</sup> In the "name" (*ὀνόματι*) of My Father means by My Father's command and authority and abiding and resting in the character of God.

26. "But (in strong contrast to believing) you (leaders of the Jews), you are not believing because you are not from among My own sheep.

27. "My (own) sheep are continually hearing (listening to and obeying) My voice, and I (Jesus), I am knowing them (by personal experience) and they are continually following with Me (being in association with Me),

28. "And I (Jesus the Christ), I am giving<sup>20</sup> to them (one by one) eternal life (absolute fullness of life belonging to God) and they will not (I repeat) they will not<sup>21</sup> get themselves lost (at any time) forever and no one shall snatch<sup>22</sup> them out of My hand (out of My power and possession).

29. "That which<sup>23</sup> My Father has given to Me is greater than all (all men) and no one is able to be snatching (them) out of the hand of the Father (though they try time after time).

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<sup>20</sup> The distributive function of the linear "I am giving" (δίδωμι) is picturing the Christ giving eternal life to one after another.

<sup>21</sup> The double negative "not" and "not" (οὐ and μὴ) tells us twice that the ones receiving eternal life from Christ will not get themselves lost.

<sup>22</sup> The future linear action of the verb "snatch" (ἁρπάσει) describes Satan as snatching time after time trying to snatch us by force out of the hand of God.

<sup>23</sup> Some translate this scripture: "My Father who has given them to me is greater than all." Both translations are true, the Father is greater than all, but if you are speaking of men the children of God are greater than all men.

30. "I and the Father, we are one."<sup>24</sup>

31. Again the Jews took up stones that they might stone Him.

32. Jesus replied to them, "Many good works I showed (I demonstrated) to you from (proceeding out from) the Father; on account of what kind of work of those (which I have performed) are you attempting to stone Me?"

### **God Is Described by Two Different Greek Words 10:33**

33. The Jews replied to Him, "Concerning a good<sup>25</sup> work we are not (attempting) to stone you but concerning blasphemy, and because You (Jesus), You being a man are claiming Yourself (to be) God (the same character as God)."

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<sup>24</sup> One in essence, not one person, but one in character and nature, a metaphysical relationship for the "one" (έν) in the Greek is not masculine but neuter gender. Even in John 1:1, there is no article (ό) with "God" (θεός). If there had been it would have meant they were interchangeable and equal to each other for "the Word" (λόγος) does have the article.

<sup>25</sup> A "good" (καλοῦ) work describes a beautiful work, a noble work, a praiseworthy work.

Another word for good is found in Acts 11:24, "He was a 'good' (ἀγαθός) man and full of the Holy Spirit and of faith." This describes Barnabas who was beneficial, capable, useful.



34. Jesus replied<sup>26</sup> to them, "Has it not been written in your law that I said, 'You are Gods?' "

35. "Since He called those Gods to whom the word<sup>27</sup> of God came, and the scripture cannot be broken (nullified, deprived of authority),

36. "(The One) whom the Father consecrated (declared holy, acknowledged venerable), and sent forth (sent as a messenger with authority) into the world are you (Jews), are you (Jews) saying, 'you are blaspheming,' because I said, 'I am Son<sup>28</sup> of the (only) God?'

37. "If I am not doing the works<sup>29</sup> of My Father, continue not believing in Me (in what I am telling you);

38. "But if I am continually doing (them), even if you keep on not believing in Me (in the things I am

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<sup>26</sup> "Replied" (ἀπεκρίθη) shows from the root meaning of the Greek verb that Jesus separated the truth from error, the chaff from the wheat and the reality from unreality and then He gave this judgment out from Himself to the Jews.

<sup>27</sup> The "word" (λόγος) of God is the whole revelation, the word of divine mind and the thought of God. It is the same word used in John 1:1, to describe the Christ.

<sup>28</sup> "Son" (Υἱός) of God, without the Greek article "the" (ὁ), fixes the attention on the character of Christ and not on His person in this particular scripture.

<sup>29</sup> Jesus said, "If I am not doing the 'works' (ἔργα) of My Father." This includes doing the works at the bidding of and by the aid of the Father.

telling you), be believing in the works, in order that you may come to know (may get to know) and may keep on knowing that the Father is in Me and I am in the Father (that I am in fellowship with the Father)."

39. Then again they kept on (attempting) to arrest Him, but He got away (escaped) from out of their hand.

40. And again, He went away to the other side of the Jordan (Jordan: to descend) into the place where John (John: to whom the Lord is gracious) was at the first baptizing and He took up His abode there.

41. And many came to Him and were saying repeatedly, "John performed not even one sign, but all things as many as John said concerning this One were true."

42. And many believed<sup>30</sup> into Him there.

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<sup>30</sup> The Greek aorist "believed" (*ἐπίστευσαν*) describes the definite decisive act of faith at a point of time. One minute they did not believe, the next minute they began to believe which would accent the inceptive aorist. The constative aorist would take in all that happened in the process of their believing and treat it all together as one event. The culminative aorist would emphasize the end result that the matter of whether they would believe or not was over and done with and faith in Christ had conquered. They believed into Christ, they spiritually entered into the activity of Christ and continued to make progress.

In Acts 3:16, we read, "The faith depending upon (*ἐπὶ*) His name made this One strong whom you behold and know." This preposition describes relying upon and depending upon faith in His name.

## Chapter II



1. And (I am going to tell you something new) a certain (man) was being sick,<sup>1</sup> Lazarus from Bethany, out of the village of Mary and Martha her sister.

2. And it was Mary the one who anointed the Lord with ointment (expensive ointment) and wiped off His feet with the hairs of her (head), whose brother Lazarus was being sick.

3. So the sisters sent to Him saying, "Lord, behold he whom You are continually loving (as a friend) is being sick."

4. And Jesus after hearing (this) said, "This sickness is not for (the purpose of) death (for Lazarus to remain dead), but (in strong contrast) for the glory of the (one) God, in order that through it the Son of the (true) God may be glorified."

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<sup>1</sup> This participle for "sickness" is (ἀσθενῶν) and is believed by some scholars to describe the mental state in which the weakness manifested itself. This is found in *The Greek-English Lexicon*, by Thayer, page 80.

In Luke 13:11, this same word is used and it describes a woman holding on to a spirit of infirmity, having a "spirit" (πνεῦμα) of "infirmity" (ἀσθενείας), a spirit of weakness causing infirmity.

5. And Jesus was constantly loving (regarding highly) Martha and her sister and Lazarus.

6. So when He heard that he is being sick He then remained in (the) place in which He was (staying) during two days,

7. Then after this He says to the disciples (learners, who followed Him), "Let us be going into Judea again."

8. The disciples say to Him (one after another), "Rabbi (Teacher), the Jews just now (a short time ago) were attempting to stone You, and are you going there again"?

9. Jesus answered, "Are there not twelve hours of the daytime? If anyone is walking about<sup>2</sup> in the day, he does not stumble,<sup>3</sup> because he is seeing the light for this world;

10. "But (in contrast to walking in the light) if anyone is walking about in the night, he keeps on stumbling, because the light is not in him."

11. He spoke these things, and after this He says

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<sup>2</sup> The verb "walking about" (περιπατῇ) can include making due use of opportunities. This is found in *The Greek-English Lexicon*, by Thayer, page 504.

<sup>3</sup> The verb, "He does not stumble" (προσκόπτει) describes striking the foot against a stone. Spiritually it can describe not being offended by persons or things.

Another similar Greek verb for stumbling is found in Romans 11:11, "they (Israel) did not 'stumble' (ἐπταίσαν) that they might fall? May it not be so." This describes sinning by stumbling, to sin against the Law, to err, to fall into misery, to become wretched, to fall to destruction.

to them, "Lazarus our friend has been lulled to sleep; but I am going that I may wake him up."

12. So the disciples said to Him, "Lord (the One who possesses and controls us), since He has been lulled to sleep he will be made well."

13. But (in contrast to speaking of sleeping) Jesus had spoken concerning his death, but those (disciples) thought "He is speaking concerning taking the rest of sleep."

14. Then therefore Jesus said to them plainly, "Lazarus died,

15. "And I am rejoicing<sup>4</sup> on account of you that because I am not (staying) there; but let us be going to him."

16. Then Thomas the one being called Didymus (the twin) said to his fellow disciples, "We (disciples) let us also go in order that we may die with Him."

17. Then Jesus after coming found him (Lazarus) having already (spent) four days in the tomb.

18. And Bethany was near Jerusalem about fifteen furlongs off (nearly two miles away).

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<sup>4</sup> The Greek verb (*χαίρω*) means "to rejoice" and also "to be well." This shows that there is a relationship between joy and health, that rejoicing promotes health. This same verb is used by Jesus as a salutation recorded in Matthew 28:9: "And behold Jesus met with them saying, 'All hail!' " (Be glad! Rejoice! Be well!) (*χαίρετε*)!!!

A farewell is found in Acts 15:29, which James expressed to the church at Antioch: "Keeping yourselves from these things you will be doing well. 'Farewell' (*ἔρρωσθε*)."

This verb means to be healthy, to be strong, to prosper.

19. And many of the Jews had come to Martha and Mary in order that they might be consoling them concerning their brother.

20. Then Martha the (sister) when she heard, "Jesus is coming," went to meet with Him, but Mary continued sitting in the house.

21. Then Martha said to Jesus, "Lord, if you had been here my brother would not have died;

22. "But (even) now I know that whatever things (as many as) You may ask God for Yourself<sup>5</sup> God will give (them) to You."

23. Jesus says to her "(I promise you), your brother will rise again."

24. Martha says to Him, "I know (by direct insight into divine things) that he will rise again in the resurrection in the last day."

25. Jesus said to her, "I (the Christ), I am the resurrection (the author of resurrection) and the life; the one believing into Me even if he died, he will live,

26. "And everyone living and believing into Me will not (I repeat) he will not<sup>6</sup> die forever. Are you believing this?"

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<sup>5</sup> Martha used the middle voice "ask for yourself" (*αἰτήσῃ*) which tells that she is requesting the Savior to ask God to raise her brother Lazarus from the dead for the sake of Jesus Himself. She must have felt that God would be more certain to do it for Him than if Jesus asked God to do it for her or for Mary, or even for Lazarus. This is also emphasized when she said, "God will give them to you."

<sup>6</sup> By the use of the Greek double negative "not" and "not"

27. She says to Him, "Yes, Lord, I (your disciple) I have believed (and my full and complete faith is abiding) that You (Jesus), You are the Christ the Son of the (only) God the One coming<sup>7</sup> into the world."

28. And after saying this she went away and called Mary her sister secretly after saying, "The Teacher is come (is present) and is calling you."

29. And that (previously mentioned) one (Mary) when she heard (this) was instantly aroused<sup>8</sup> and she was going to Him.

30. Now Jesus had not yet come into the village, but was still in the place where Martha met with Him.

31. Then the Jews the ones being with her in the house and comforting her, after seeing Mary that she

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(οὐ/μή) It is equal to repeating "he will not (he will) not die." Some translators have expressed the double Greek negative in their English translation by saying "in no wise," others have used the one word "never" and some have used "never" twice to express the two Greek negatives not, not.

<sup>7</sup> The participle (ἐρχόμενος) meaning "coming" can be a present perpetual participle. The linear action of the participle describing the Rock or the Christ "continually following" (ἀκολουθούσης) Israel in the wilderness is told in I Corinthians 10:4: "They were drinking of the spiritual rock following (them), and the Christ," "The massive living rock," (ἡ πέτρα) was this massive living rock which was the Christ is feminine gender.

<sup>8</sup> She was instantly "aroused" (ἠγέρθη) is an aorist passive which shows that she was aroused at once by her sister Martha telling her, "The Teacher is here and is calling you."

arose hastily and went out, followed with her having thought that she is going away into the (vicinity of) the sepulchre in order that she might weep there (weep audibly).

32. Then Mary when she came where Jesus was, after seeing Him, fell to His feet saying to Him, "Lord, if you had been here my brother would not have died."

33. Jesus therefore when He saw her weeping<sup>9</sup> and the Jews who came with her weeping (weeping audibly) He was deeply moved in the spirit (He snorted like a horse) and disquieted Himself (He was affected with grief and doubts were suggested to Him).

34. And He said, "Where have you laid him?" They say to Him, "Lord, come and see."

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<sup>9</sup> Many words with similar meanings are used to express sorrow. Here Jesus sees Mary "weeping" (κλαίουσαν). This describes weeping audibly and crying as a child.

John 11:35, "Jesus 'began to shed tears (to weep silently)' (ἐδάκρυσεν)." This describes Jesus bursting into tears.

Matthew 2:18, "A voice was heard in Rama, 'a lamentation' (κλαυθμός) and 'a much wailing' (όδυρμός) Rachel crying for her children."

Luke 18:13, "But the tax collector having taken his stand afar off was not wishing not even to lift up his eyes (to look) into Heaven, but 'he kept on beating his breast' (ἐτυπτεν τὸ στήθος) saying, 'O God, be merciful to me the sinner'." This tells us that his conscience was shocked and wounded and he was expressing grief and strong emotion.

Mark 5:38, "He (Jesus) comes into the house of the ruler of the Synagogue, and He views with interest a tumult and weeping and much 'wailing (howling in oriental style)' (ἀλαλάζοντας)."



35. Jesus began to weep silently (He began to shed tears).

36. Therefore the Jews were saying (one after another), "Behold, how He was loving him (loving him as a friend)."

37. But certain ones from among them said, "This (Man) the One having opened the eyes of the blind, was He not also able to perform immediately (a sign) in order that this one should not have died?"

38. Jesus therefore again being deeply moved in Himself comes into (the vicinity of) the tomb; and it was a cave and a stone was lying upon it.

39. Jesus says, "Take away the stone." Martha, the sister of the one having died says to Him, "Lord, he already gives out an odor, for he is a fourth-day man (a man entombed four days)."

40. Jesus says to her, "I said to you (did I not), 'that if you will start believing (by a definite decisive act of faith) you will see (see with discerning mind) the glory of the (almighty) God?' "

41. Then they took away (removed) the stone. And Jesus lifted up His eyes (looking) above and said, "Father, I am giving thanks to You (again and again) because You heard Me.

42. "And I (Jesus), I was knowing that at all times you are constantly hearing<sup>10</sup> Me (continually having regard for Me), but on account of the crowd having taken their stand and still standing around I spoke,

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<sup>10</sup> This "hearing Me" (*μου ἀκούεις*) is an example of hearing being used with the genitive case. It describes the Father listening to the voice of Jesus and having regard for Him and answering His prayer.

in order that they may come to believe that You (the Father), You did send Me (send Me forth as Your messenger with Your authority)."

43. And after saying these things with a loud voice He exclaimed, "Lazarus, come out (come here)."

44. Out came the dead man!! His feet and his hands having been bound with bands (grave cloths) and his face had been bound all around with a napkin (a handkerchief). Jesus says to them, "Loose him at once and at once allow him to be going away."

45. Therefore many from among the Jews the ones having come to Mary and after looking (with interest) upon the things which (Jesus) did believed into Him;

46. But certain ones from among them went away to the Pharisees and told to them the things which Jesus did.

47. Then the chief priests and the Pharisees brought together (the) Sanhedrin<sup>11</sup> (an assembly) and they were saying (over and over again), "What are we doing because this Man is continually doing many signs?"

48. "If we leave Him (alone) in this manner, all will be believing into Him, and the Romans will come and will take away both our place (our position) and the nation."

49. And one, a certain one of them Caiaphas, being

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<sup>11</sup> The Greek noun "Sanhedrin" (συνέδριον) could be definite without the Greek article "the" (τοῦ) because there was only one Sanhedrin. It could refer to the Jewish Sanhedrin consisting of 71 persons. If it referred only to a gathering, it would not be definite for no article is used and it would say, "the Pharisees brought together an assembly."

high priest of that (decisive) year, said to them, "You (members of this assembly), you know nothing,

50. "Neither do you consider that it is profitable for you (all of you) that one man should die in behalf of the people (the chosen people of God) and all the nation (the Jewish race having the same rules and customs) should not destroy itself."

51. And this he spoke not from himself (from his own judgment), but being high priest of that<sup>12</sup> (decisive) year, he prophesied that Jesus was about to be dying in behalf of the nation,

52. And not in behalf of the nation only but also in order that He might bring together into one the children<sup>13</sup> of the<sup>14</sup> (true) God the ones having been scattered abroad.

53. Therefore from that (decisive) day they took counsel (among themselves) in order that they might put Him to death.

54. Therefore Jesus no longer was walking about openly among the Jews, but He went away from there

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<sup>12</sup> The demonstrative pronoun "that" (ἐκεῖνον) is adjectival and points out and emphasizes that decisive year.

<sup>13</sup> The root meaning of "children" (τέκνα) describes the actual children born of God who is their author, cause and source, and the children are prompted by God in thought and action and reflect His character.

<sup>14</sup> The article "the" (τοῦ) points out and emphasizes the One and Only God who is the True God as distinguished from idols and all the false gods, the dreams of the diseased fancy of man with no substantial existence in the world of realities.

into the country near the wilderness, into a city being called Ephraim and there He stayed with<sup>15</sup> His disciples.

55. And the Passover of the Jews was (drawing) near, and many out of the country went up into Jerusalem before the Passover in order that they might purify themselves (ceremonially).

56. Therefore they kept on seeking Jesus (looking for Jesus), and were talking with one another having taken their stand in the temple courts, (saying again and again), "What does it seem to you? will He not (I repeat, will He) not come into the feast?"

57. Also the chief priests and the Pharisees had given commands that if anyone should come to know where He was,<sup>16</sup> he should report it (at once), in order that they might arrest Him.

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<sup>15</sup> The preposition "with" (μετά) used with the genitive noun "disciples" (μαθητῶν) describes Jesus Christ associating and having fellowship with His disciples, guiding and helping them and sharing His experiences with them.

<sup>16</sup> In English because of indirect discourse we say, "where He was." The Greeks do not change the tense because of the indirect discourse, but say, "where He is" (ποῦ ἐστίν).

## Chapter 12



1. Then Jesus, six days before the Passover came into Bethany, where Lazarus was<sup>1</sup> (living), whom Jesus raised from the dead.

### Different Kinds of Servants Described

2. So they made for Him a supper there, and the (sister) Martha was serving<sup>2</sup> (as usual), and (an impor-

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<sup>1</sup> The imperfect "was" (ἦν) describes linear action in past time which tells us that Lazarus was staying or living there. The aoristic action could have described Lazarus at Bethany at some particular point of time and not as staying or living there.

<sup>2</sup> The linear action of the verb "was serving" (διηκόνει) describes repeated action, habitual action. The Scripture wished to describe Martha as a faithful worker, who made a habit of cooking the food and serving it to others.

I Timothy 3:8, the noun "deacons" (διακόνους) is the same Greek word used to describe Martha. This word also describes "servants" and "ministers."

Another word for servant is described in Romans 1:1, "Paul (a servant) a 'slave' (δοῦλος) of Jesus Christ, a called apostle having been separated for (the) Gospel (the Good News) of God." This is the most used word for servant in the entire Greek New Testament. This describes being

tant addition) Lazarus was one of the ones reclining (at the table) with Him.

3. Then the (sister) Mary, after taking a pound (twelve ounces) of ointment of pure (unadulterated) nard of great price anointed the feet of Jesus and wiped off His feet with the hairs of her (head), and the house was filled from the fragrance of the ointment.

4. But (in contrast to the love and sacrifice of Mary) Judas (the man of Carioth) one of His disciples, the one being about to be betraying<sup>3</sup> Him says,

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wholly bound as a slave and describes a permanent state of servitude.

Another word for serving as a servant is found in Luke 9:6, "And going out they were going through the villages (one after another) preaching the Good News and 'healing' (*θεραπεύοντες*) everywhere." This word also includes serving, curing, treating, restoring to health.

Also a word for serving is found in Luke 4:8, Jesus said to him, "You shall worship the Lord your God and to Him only you shall 'render service' (*λατρεύσεις*)."

This includes performing sacred service as offering gifts and worshipping God.

Romans 14:4, mentions another kind of servant, "You who are you the one judging the 'servant' (*οἰκέτην*) belonging to another? to his own master he stands or he falls." This lovingly describes a household servant who is like one of the family.

Luke 1:2, "Just as they delivered (them) to us the (ones who) from the beginning were being eye witnesses and 'servants' (*ὑπηρέται*) of the Word." This describes servants who were attendants, helpers, and assistants.

<sup>3</sup> The present participle "being about" (*μέλλων*) and the

5. "Why was not this ointment sold for three hundred denarii (three hundred Roman silver coins) and given to (the) poor?"

6. But he said this not because it was being a care to him concerning the poor (people), but because he was being a thief and holding the money box he was habitually taking away (stealing) the (things) being cast (into it).

7. Therefore Jesus said, "Let her alone,"<sup>4</sup> (it was) in order that she might keep it for the day of the preparation for My burial,

8. "For the poor you are having with yourselves always, but Me you are not having always."

9. Therefore, the great crowd of the Jews learned that He was there<sup>5</sup> and they came not on account of Jesus only, but also in order that they might see Lazarus whom He raised out from the dead,

10. But the chief priests took counsel that they might kill Lazarus also,

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present infinitive "to be betraying" (*παραδιδόναι*) both express linear or continuous action. This shows that the betrayal of Jesus by Judas was not a momentary action done on the spur of the moment for it was thought about and planned during many days.

<sup>4</sup> The aorist imperative "let alone" (*ἄφες*) emphasizes instantaneous action. It would describe Jesus commanding that the criticism of Mary be stopped at once.

<sup>5</sup> "He was there" is the way we say it in English, changing the verb to past tense because of the indirect discourse. The Greeks did not change the tense and said, "He is there" (*ἐκεῖ ἐστιν*).

11. Because on account of Him many of the Jews were going away<sup>6</sup> (one after another) and were (one after another) believing into Jesus.

12. On the next day the great crowd the one having come into the feast, after hearing, "Jesus is coming into Jerusalem."

13. Took the palm branches of the palm trees and went out for a meeting with Him (to associate actively with Him) and they kept on exclaiming, "Hosannah (save now); having been blessed, is the One coming in the name<sup>7</sup> of the Lord even the King of Israel."

14. And Jesus after finding a young ass (an ass's colt) sat upon it, just as it has been written,

15. "Fear no longer, daughter of Zion, Behold! your King is coming, sitting upon (being placed upon) a colt of an ass."

16. At the first His disciples (learners who followed Him) did not understand these things, but when Jesus was glorified then they were reminded that these things had been written concerning Him and (that) they did these things to Him.

17. Therefore the crowd, being with Him when He called Lazarus out of the tomb and raised him from the dead, kept on bearing witness.

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<sup>6</sup> The distributive function of the linear and the descriptive nature of the imperfect "were going away" (*ὑπῆρχον*) were like a motion picture showing the common people one after another as they were leaving the Jews and "were believing" (*ἐπίστευον*) into Jesus Christ. They were entering into an active growing relationship with Jesus Christ.

<sup>7</sup> "In the name" (*ἐν ὀνόματι*) of the Lord means: in the authority of the Lord.



## **Meanings of Signs**

18. On account of this, also the crowd went to meet with Him, because they heard that He had performed this sign,<sup>8</sup>

19. Therefore the Pharisees said to one another, "You are seeing that you are not effecting anything; Behold!<sup>9</sup> the world went away<sup>10</sup> after Him.

## **Different Kinds of Feasts**

20. And there were certain Greeks from among the ones coming up (to Jerusalem) in order that they might worship in the feast,<sup>11</sup>

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<sup>8</sup> A "sign" (σημεῖον) was of greatest importance in the ministry of Jesus. It was not so much because the material manifestations exceeded the expectations of the people and aroused their wonder, amazement and admiration, but above and beyond themselves the marvels pointed men to the grace and power of God. The material manifestations of the signs point us to the spiritual realities of God which are ever present and constantly working in our present world. By the signs which Jesus performed He proved that He was sent by God and that God was doing mighty works through Him.

<sup>9</sup> The imperative "behold" (ἰδε) is used here as an interjection. This shows that there was great emotion, the Pharisees were greatly disturbed because the multitudes had left them and had gone away to follow after Jesus.

<sup>10</sup> The cumulative aorist "went away" (ἀπῆλθεν) shows that it was an accomplished fact that the world went away from the Pharisees and were believing into Jesus.

<sup>11</sup> "Feast" (ἐορτή) means a feast of the Jews and in this case the Passover Feast or Festival.

Another similar word is found in Luke 20:46: "Beware

21. Then these came to Philip the one from Bethsaida of Galilee (Bethsaida: the house of hunting or fishing) and they repeatedly requested him saying, "Sir, we are desiring to see Jesus."

22. Philip comes and speaks to Andrew, Andrew comes and Philip and they speak to Jesus.

23. And Jesus replies to them saying, "The hour has come (and is here) that the Son of Man should be glorified.

24. "Certainly, certainly I am saying to you, except the grain of the wheat after falling into the earth should die (the grain), itself remains alone; but if it dies, it bears much fruit.

25. "The one loving his life is losing it (is destroying it), but the one hating his life in this world shall be keeping it (going on and on) into life eternal (life which is above and beyond time).

26. "If any man keeps on ministering to Me (for

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(hold yourselves separate from) the scribes who desire the places of honor in the 'suppers' or 'formal meals' (δείπνοις)."

Another word is found in Luke 5:29, "And Levi made a great 'banquet' or 'feast' (δοχήν) for Him (for Jesus)."

Another word is found in Matthew 22:2, "The kingdom of the heavens is likened to a king who made 'marriage feasts' (γάμους) for his son."

And still another word describing a different kind of feast is found in Jude 1:12: "These are the ones eating together without reverence in your 'love feasts' (ἀγάπαις). They are hidden rocks in the sea that wreck men (that destroy men)."

Me), let him follow (being a companion) to Me, and where I (your Teacher), I am there also My servant shall be; if anyone is continually ministering to Me (for Me) the Father will honor him (visit him with favor).

27. "Now (during this period) My soul has been troubled (has been made restless), (I am deliberating) and what should I say, Father, save Me out of this hour (I am in the hour of trial, get me out of it)? but on account of this I came into this hour.

28. "Father, glorify Your name." Then a voice came from out of Heaven, "I both glorified it and I shall glorify it again."

29. Therefore the crowd the (one) which was still standing by and after hearing (it) was saying repeatedly, "There has been thunder," others kept on saying, "An angel (a messenger) has spoken to Him.

30. Jesus answered and said, "This voice has come not on account of Me but (in strong contrast) on account of you.

31. "Now there is a judgment<sup>12</sup> of this world, now the Prince of this world shall be cast out;

32. "And I, if I be lifted up from the earth, I will

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<sup>12</sup> By separating error from truth, the reality from the unreality, "judgment" (*κρίσις*) not only condemns the bad but declares the good. The linear action of the copulative verb "is" (*ἐστίν*) describes judgment as a continuous process and constantly going on. We must be constantly separating the good from the bad, truth from error, the wheat from the chaff.

be continually drawing (mentally and morally) all men to Myself."

33. And this He was saying repeatedly signifying by what kind of death He was about to be dying.

34. Then the crowd replied to Him, "We (who know the scriptures), we heard out of the law that the Christ abides forever (timelessly), but You (Jesus), how are you saying that it is necessary (it is bound by God and by divine appointment) for the Son of Man to be lifted up? Who is this, the Son of Man?"

35. Then Jesus said to them, "Yet during a little time the light (the light of God's presence) is among you. Be walking around<sup>13</sup> while you are having the light, that darkness (spiritual or moral darkness) may not (suddenly) overtake you; also the one habitually walking about in darkness knows not where he is going.

36. "While you are having the light, be believing (and entering) into the light, in order that you may prove yourselves sons of light." These things Jesus spoke (in free and familiar conversation), and after departing He was hidden (by God) from them.

37. And He having performed so many signs in the presence of them (right there before their eyes), they continued not believing into Him,

38. That the word of Isaiah the prophet might be

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<sup>13</sup> "Be walking around" (*περιπατεῖτε*) can mean more than merely walking about. It can be that Jesus was using figurative discourse and was entreating His disciples to be making progress and to be making use of their opportunities while they were having the Light.

fulfilled which he spoke, "Lord, who believed our report (in what they heard us say to them)? and to whom was the arm (the power) of the Lord revealed?"<sup>14</sup>

39. On account of this they were not being able to be believing, because Isaiah said again,

### **Meaning of Repentance and Conversion**

40. "He has blinded (mentally) their eyes (eyes of the mind, their faculty of knowing) and He hardened their heart (hardened their feelings), in order that they might not see with their eyes and perceive (understand) with the heart (the seat of the thoughts the inner and mental frame) and they might be caused to turn<sup>15</sup> (might be changed), and yet I shall heal (save) them."<sup>16</sup>

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<sup>14</sup> This same Greek word "revealed" (ἀπεκαλύφθη) is used for the last book of the Bible, "Revelation" (Ἀποκάλυψις). This spiritual revelation or unveiling is an inner disclosure of what has been previously hidden.

<sup>15</sup> The verb "turn" (στραφῶσιν) means to be converted, to turn, to change your direction and to turn from one course of conduct to another or to change your way of life.

Another word for making a complete change of life is found in Luke 13:3, "Except you be 'repenting' (μετανοῇτε), you shall cause yourselves to perish." This verb means "to know after" and includes a complete change of mind following this after knowledge. There is also regret for past sins before changing their minds.

<sup>16</sup> I "shall save (heal)" (ἰάσομαι) them. Jesus used the future indicative to promise that He will save Israel when they are converted. Romans 11:26, "And thus all Israel will be saved, as it has been written, 'The One delivering will

41. Isaiah said these things because he saw (with direct insight into divine things) His glory, and he spoke (these things) concerning Him.

42. But nevertheless even from among the rulers many believed into Him, but on account of the Pharisees they (persisted in) not confessing in order that they might not become ones excluded from the synagogues (from the sacred assemblies of the Israelites);

43. For they loved the praise from the men (the people) more than the praise from the (only) God.

44. And Jesus exclaimed<sup>17</sup> and said, "The one believ-

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come from out of Zion, He will turn wickedness from Jacob.' "

The *Novum Testamentum Graece*, by Nestle-Aland, *The Greek New Testament*, third edition by the United Bible Societies and *The New Testament in the Original Greek Text*, revised by Brooke Foss Westcott and Fenton John Anthony Hort, all have the future indicative "I shall save them" (ἰάσομαι αὐτούς). Tischendorf in R. GR. SCH. TDF. has "I might save them" (ἰάσωμαι αὐτούς).

Another word for save is found in Matthew 1:21. "She will bring forth a son, (and) you will call His name Jesus, for He will 'save' (σώσει) His people (the people of God) from their sins." This verb in different places means not only to save but also to heal, to restore to health, to deliver from error, to keep safe and sound and to rescue from danger.

Another word for save is found in II Peter 2:5, "But He 'saved' (ἐρύλαξεν) Noah an eighth person a herald (a preacher) of righteousness." This verb also includes to guard him for his safety.

<sup>17</sup> Jesus "exclaimed" (ἐκραξεν) describes Jesus exclaiming

ing into Me<sup>18</sup> is not believing into Me but (he is believing) into the One who sent Me,

45. "And the one beholding Me is beholding the One who sent Me.

46. "I (Jesus the Christ), I have come a light into the world in order that everyone believing into Me may not take up his abode in the darkness.<sup>19</sup>

47. "And if anyone should hear My words (utterances in which God declares His mind) but if he never keeps (them), I (Jesus), I am not judging him for I did not come in order that I might judge the world, but (in strong contrast) in order that I might save the world.

48. "The one constantly rejecting Me (setting Me aside and not making room for Me) and not receiving My words (utterances in which God declares His mind) is having the One constantly judging him; the word which I spoke, that (very word) will judge him in the last day.

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publicly with a loud voice and deep emotion while making a sacred proclamation of truth. Jesus was so concerned that He cried out, pleading for His people to believe in Him and in God His Father.

<sup>18</sup> The present participle "believing" (*πιστεύων*), the preposition "into" (*εἰς*) and the pronoun, in the accusative case, "Me" (*ἐμὲ*) stress active, continuous, growing and progressive faith.

<sup>19</sup> The one believing into Jesus Christ should not take up his abode in the "darkness" (*σκοτία*), in the shadows, in unreality. Darkness is described as ignorance of divine things, its associated wickedness and resultant misery.

49. "Because I (Jesus), I spoke not (language) from Myself (from Myself as source), but (in strong contrast) the Father Himself the One who sent Me (sent Me to do His works) has given<sup>20</sup> a commandment to Me, what I should say (the message) and what I shall speak (the very words I am to use in giving the message).

50. "And I know that His commandment is eternal life, therefore (the) things which I (Jesus), I am continually speaking (the very words I am speaking), just as the Father has spoken (given command) to Me, I am continually speaking in this manner (using the very words that God gave Me)."

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<sup>20</sup> The perfect action of the verb "has given" (δέδωκεν) shows that the commandment that God gave Jesus Christ was not to be changed. It was so vivid to Jesus Christ that He could still hear God speaking to Him.



## Chapter 13



1. And before the feast of the Passover (Passover: to spare by passing over) Jesus knowing (being fully conscious) that His hour was come that He should depart<sup>1</sup> out of this world (and go) to the Father, having loved<sup>2</sup> His own the ones in the world He loved them (going on) into the end.

2. And supper (being in progress), the Devil (the false accuser) already having put<sup>3</sup> it into the heart of Judas (son) of Simon Iscariot, that he should deliver Him up,

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<sup>1</sup> The verb "should depart" (μεταβῆ) expresses not only the thought of departing from some place, but also of going to another place. In this context, Jesus describes Himself leaving this material world and going to the Father.

<sup>2</sup> The Greek participle "having loved" (ἀγαπήσας) describes Jesus loving (His own) with divine active love which was expressing itself in deeds. It can describe Jesus loving them going on into the highest degree, to the uttermost.

<sup>3</sup> The perfect participle "having put" (βεβληκότος) expresses the completeness with which Judas accepted the suggestion of the Devil to betray Jesus and how Judas allowed the evil suggestion to remain in his heart or thought until it resulted in the betrayal of Jesus. The Greek also stresses the fact that Satan did this on purpose.

3. (Jesus) knowing (being fully conscious) that the Father gave to Him all things (putting them) into His hands (into His protection and upholding power) and that He came from God and He is going away<sup>4</sup> to God,<sup>5</sup>

4. He rises<sup>6</sup> from the supper and lays aside His garments (outer garments) and after taking a coarse towel (made of linen) He girded Himself (He wrapped the towel around His waist);

5. Then He pours water into the basin and He began to wash the feet of the disciples (one after another) and to wipe them off (dry) with the towel with which He had been girded.

6. So He comes to Simon Peter (and Simon Peter)

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<sup>4</sup> The Greek futuristic present "is going away" (ὕπαγει) or as we say in English, "was going away," not only prophesies what lies ahead, that He was going away to God, but also expresses the certainty of the fulfillment of the expectation.

<sup>5</sup> The preposition "to" (πρὸς) used with the accusative "God" (θεόν) not only tells us that Jesus Christ was going to God but describes the relationship between them. He was to be face to face with God, in the presence of God, in communion with God, in intimate fellowship with God and in living relationship with God.

<sup>6</sup> John is so stirred with deep emotion as he remembers Jesus as "He rises" (ἐγείρεται) from the supper table and "lays aside" (τίθησιν) His outer garments and "pours" (βάλλει) water into a basin to wash His apostles' feet that he uses descriptive presents. This adds vividness to the scene by taking us back to the Last Supper and describing Jesus preparing to wash the feet of His apostles.

says to Him, "Lord! You! my! are You attempting to wash (my) feet?"<sup>7</sup>

7. Jesus answered and said to him, "What I (your Teacher), I am doing you (Simon Peter), you do not understand just now (at this significant moment), but you shall understand for yourself (by personal experience) after these things."

8. Peter says to Him, "You shall not (I repeat, you shall), not wash my feet forever." Jesus replied to him, "Unless I wash you, you are having no part with Me (no partnership, no fellowship with Me)."

9. Simon Peter says to Him, "Lord,<sup>8</sup> not *my* feet only, but also by hands (representing my might) and my head."

10. Jesus says to him, "The one having bathed himself<sup>9</sup> (having washed his entire body) has not a need except (for) his feet to get washed, but he is

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<sup>7</sup> By word placement, emphasis is placed on particular words. Peter was so surprised and stirred to the very depths of his heart by Jesus coming to wash his feet that he spoke the heightened language, "LORD! YOU! MY! . . . , are You attempting to wash (my) feet?"

<sup>8</sup> Simon Peter called Jesus "Lord" (κύριε), which includes "the One who owns me, possesses me, decides for me and controls me."

<sup>9</sup> The guest was expected to take a bath, washing his entire body before coming to a feast. After arriving at the feast, only his feet would need to be washed. The verb used here, "having bathed himself" (λελουμένος), is a perfect middle participle and describes the guest not washing just a part of his body, but washing his entire body.

altogether clean; and you (disciples), you are clean (free from what is false), but not all (not every one of you)."

11. For He was knowing the one delivering Him up;<sup>10</sup> on account of this, He said, "You are not all clean<sup>11</sup> (free from what is false)."

12. Then (after) He washed their feet and took His garments and reclined again (at the table), He said to them, "Are you understanding what I have done for you?<sup>12</sup>

### **Meanings of Teacher and Lord**

13. "You (disciples), you are calling me the Teacher<sup>13</sup> and the Lord, and you are speaking correctly, for I am."

14. "Since therefore, (Jesus), I the Lord and the

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<sup>10</sup> The present participle "delivering up" (*παραδιδόντα*) describes the delivering up of Jesus by Judas as a process and already in progress. Judas did not betray Jesus in a moment of weakness but planned and executed his plan over a period of time.

<sup>11</sup> Zenophon long before Jesus, used the word (*καθαροί*) which means "clean" or "pure" to describe wheat with the chaff winnowed away. Herodotus used "pure" to describe an army free from the sick and the ineffective.

<sup>12</sup> Use of the dative of advantage "for you" (*ὕμῳ*) shows that Jesus washed His disciples' feet to teach them and to bless them. The dative also shows the strong intimate relationship existing between Jesus and His disciples and His interest in them.

<sup>13</sup> The words "Teacher" (*διδάσκαλος*) and "Lord" (*Κύριος*) would in this construction normally be in the accusative case, but they are both left unchanged in the nominative

case. This is done purposely to describe Christ as the unchanging and the forever Teacher and Lord. The disciples were also acknowledging Christ to be the only Teacher and the only Lord.

In *Novum Testamentum Graece*, A Greek manuscript edited by Nestle-Aland, and *The Greek New Testament*, edited by the United Bible Societies, third edition and *The New Testament in the Original Greek*, the text revised by Brooke Foss Westcott and Fenton John Anthony Hort all have the article "the" (ὁ) with both the Teacher and the Lord. The articles are also used in *A New Short Grammar of the Greek Testament*, tenth edition, by A. T. Robertson and W. Hershey Davis. Dr. A. T. Robertson in *Word Pictures in the New Testament*, page 240, said of this scripture, "'You call Me Teacher and Lord,' they are sometimes titular nominatives and are vocatives in address." Whether Jesus is described by the titular nominative and vocative used as the case of address or by the regular nominative both express the truth about Jesus Christ.

This same construction is used in Revelation 1:4, where we have "Grace be to you and peace from the One being (timeless being) and the One who was (without beginning) and the One forever coming." The timeless, perpetual present participle "being" (ὢν) is left in the nominative case to describe the unchangeableness of God. This participle shows that God is continually active in the present. The imperfect verb "was" (ἦν) shows that God was always existing and active in the past. The present participle "coming" (ἐρχόμενος) tells us that God is continuing to come to us going on into the future. Altogether this scripture tells us that the forever coming God was continually with us in the past, is abiding with us in the present and will continue coming to us in the future.

Teacher,<sup>14</sup> washed your feet, also you (disciples) you ought to be washing the feet of one another;

15. "For I gave to you an example that just as I (Jesus), I did to you also you (disciples), you should keep on doing.

### **Different Meanings for Sending 13:16**

16. "Certainly, certainly I am saying to you, a servant (a slave: one who is wholly bound to his master)

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<sup>14</sup> In Mark 9:5, Peter calls Jesus by another familiar name, " 'Rabbi' (ῥαββί), it is good (for) us to be here." This describes Jesus as the great One and also many times is translated Teacher.

Another title for Jesus was used by the ten lepers in Luke 17:13, "They themselves lifted (their) voice saying, 'Jesus, 'Overseer' (ἐπιστάτα) have mercy upon us at once.' " The verb "have mercy" (ἐλέησον) can also include the lepers asking for "forgiveness and pardon." This describes Jesus standing over them, watching over them and caring for them.

II Timothy 2:21, we find another title of honor. "He shall be a vessel unto honor, having been sanctified (and) useful for the 'Master' (καθηγητής)." This word, "Master," describes absolute ownership, one who has bought his slaves and rules over his family and one fitted to rule.

Another title for Jesus is found in Matthew 23:10, "And do not be called 'guide' (καθηγητής), because one is your guide the Christ. He goes before us as the Way-shower and shows us the way."

The many titles given for Jesus are found in Liddell and Scott, *A Greek English Lexicon, A New Edition*, page 763.

is not greater than his master neither is a messenger<sup>15</sup> (an apostle) greater than the one having sent him.

17. "If you know these things (and you do), blessed (praised, favored, prosperous, happy) are you if you keep on doing them."<sup>16</sup>

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<sup>15</sup> The Greek word for "apostle" (ἀπόστολος) means a "messenger," implying authoritative sending as Jesus was sent from God.

Another word for "send" (ἐκβάλλη) is used in Matthew 9:38. "Pray ye therefore the Lord of the harvest that He may send forth workers into His harvest." This word "send" can include the thought of requiring effort to get workers to go into the harvest. It can also include purpose. Jesus sends us into the harvest fields to be reaping.

Another word for sending is found in Revelation 22:16, "I, Jesus, I 'sent' (ἐπεμψα) My angel to testify to you these things." This describes Jesus sending His angel to do His work and also includes accompaniment.

<sup>16</sup> This is a mixed conditional sentence. The indicative mood is used in the protasis expressing the thought that they did know the things to do to bless them so this describes a first class conditional sentence. The apodosis describes a third class conditional sentence using the subjunctive mood to express the thought that it was possible but undetermined whether the people would keep on doing the things they knew to do. Of course there was the prospect that they would keep on doing the things that they knew to do and would be blessed. If the optative mood had been used instead of the subjunctive mood, it would have expressed a fourth class condition which would have meant only a remote possibility that the people would

18. "I am not speaking concerning all of you; I (Jesus), I know those whom I chose for Myself (the ones I selected out of many for My very own); but in order that the scripture may be fulfilled, the one eating My bread lifted up his heel (to tread) upon Me.

19. "From now on (from this important moment) I am telling (it) to you before the (event) started to happen, in order that you may keep on believing that I (Jesus Christ), "I Am" whenever (the event) starts to come to pass.

20. "Certainly, certainly I am saying to you, the one receiving whomsoever I may send (shall send to do My work) is receiving Me (and I am telling you something in addition), the one receiving Me (who is making Me his very own) is receiving the One having sent Me."

21. After saying these things Jesus was troubled (was agitated) in the spirit and testified and said, "Certainly, certainly I am saying to you that one from among you shall deliver Me up."

22. The disciples kept on glancing, looking into the

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keep on doing the things that they knew that they should do.

A second class conditional sentence is found in John 8:19. " 'If you had known me' (*εἰ ἐμὲ ᾔδειτε*), also 'you would have known my Father' (*τὸν πατέρα μου ἂν ᾔδειτε*). " The indicative mood is used in both the protasis and the apodosis. It expresses unreality, for they did not know Jesus and they did not know God His Father. (*ἂν*) is used in the apodosis which is usually the case in the second class conditional sentences.



faces of each other in perplexity<sup>17</sup> (concerning of whom He was speaking).

23. There was one of His disciples reclining in the bosom of Jesus, whom Jesus was continually loving (was esteeming and was delighting in).

24. Therefore Simon Peter nods to this one to inquire (at once) who it might be concerning whom He was speaking.

25. Then that one (the one previously mentioned) after leaning back thus upon the breast of Jesus, says to Him, "Lord, who is he?"

26. Jesus answers, "It is that one<sup>18</sup> for whom I (Jesus), I shall dip the morsel and shall give to him." Then after dipping the morsel He takes (it) and gives (it) to Judas (the son), of Simon Iscariot.

27. And after the morsel (was taken) at that time the (enemy) Satan<sup>19</sup> entered into that one. Then Jesus says to him, "What you are doing do more quickly."

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<sup>17</sup> "Being in perplexity" (*ἀπορούμενοι*) describes the apostles being uncertain as to which one Jesus was referring when He said, "One of you shall betray Me." They were losing their way in thinking and not knowing which way to turn.

<sup>18</sup> Although Judas the betrayer was present in the upper room with Jesus and the other apostles, the remote demonstrative pronoun "that one" (*ἐκεῖνός*) was used in referring to him. The remoteness refers not to Judas, the betrayer being far apart physically but to being far apart and different in character from Jesus and the other apostles.

<sup>19</sup> Luke 13:16, "This woman being a daughter of Abraham, whom 'Satan' (*Σατανᾶς*) bound lo these eighteen years,

28. But no (man) of the ones reclining (at the table) understood for what purpose (to what end) He spoke this to him;

29. For some were thinking, since Judas was holding (was keeping) the money bag, that Jesus said to him, "Buy (in the market-place) the things of which we are having need (as we go) into the feast or that he should give something to the poor."

30. Then after taking the morsel that one went immediately. And it was night (the time of moral stupidity and darkness).

31. Then when he went out, Jesus says, "Now is the Son of Man glorified<sup>20</sup> and God is glorified in Him;

32. "Since God is glorified in Him, also God will glorify Him in Himself, and immediately He will glorify Him.

33. "Little children,<sup>21</sup> yet a little while I am with<sup>22</sup>

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was it not necessary (for her) to be loosed from this bond on the day of the Sabbath?" Satan is described as the adversary, the opponent, the enemy, the one who incites men to evil and the one causing sickness. This description of Satan is found in *The Greek-English Lexicon of the New Testament*, by William F. Arndt and F. Wilbur Gingrich, page 752.

<sup>20</sup> "Is glorified" (ἐδοξάσθη) describes the dignity and worth of the Son of man being manifested and acknowledged. Jesus Christ is glorified universally and timelessly as described by the gnomic aorist (ἐδοξάσθη).

<sup>21</sup> The Greek "little children" (τεκνία) emphasizes kinship, the actual communication of the divine life and shows that Jesus was calling them actual children who had been

you; you will seek Me, and just as I said to the Jews, 'Where I (Jesus), I am going you (disciples), you are not able to come (at this time), and I am telling it to you just now (at this significant moment).'

34. "A new<sup>23</sup> commandment I am giving to you (for your blessing and joy), that you keep on loving one another, even as I loved you (I esteemed you highly, delighted in you) that you (disciples), you are to also be loving one another (be regarding one another highly).

35. "In this all (men) will for themselves know that

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begotten of God. The form is diminutive which expresses the tenderness and great love that Jesus Christ had for His apostles from whom He was so soon to be separated because of His crucifixion. They would have to meet great trials although they were young and tender children in their Christian experience.

<sup>22</sup> The preposition "with" (μεθ') used with the genitive "you" (ὁμῶν) describes Jesus Christ being with His disciples as their guide and helper and sharing their experiences and giving them the opportunity to share His ministry with Him.

<sup>23</sup> Jesus used the adjective "new" (καινήν) although the commandment "to love" was ancient and was given in Leviticus 19:17, "You shall love your neighbor as yourself." This is found in *The Holy Bible*, Revised Standard Version. This commandment is still just as unworn and new as when it was first given. It has lost none of its power or importance through the ages. This similar idea is held by Olshausen who called it "the ever new commandment." This newness refers to quality, not to time.

you are disciples for Me, if you keep on having love among yourselves (love which you express)."

36. Simon Peter says to Him, "Lord, where are you going?" Jesus replied to him, "Where I am going, you are not able to follow<sup>24</sup> with Me now, but you will follow afterwards."

37. Peter says to Him, "Lord, why am I not able at this very moment to follow in (fellowship) with You? I will lay down my life (at once) in behalf of You."

38. Jesus answers, "Your life will you lay it down in behalf of me? Certainly, certainly I am saying to you, a cock will not (I repeat, a cock will) not<sup>25</sup> crow until you will deny Me three times (you will disown Me three times)."

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<sup>24</sup> By using the negative "not" (οὐ) with the verb "able" (δύνασθαι) and the aorist infinitive "to follow" (ἀκολουθεῖν), Jesus told Simon Peter that he was not able to follow Him "now" (νῦν) at that period of his spiritual growth.

<sup>25</sup> The Greek double negative "not" and "not" (οὐ and μή) are used by Jesus for emphasis. This is equal to repeating the statement in English which is done in this translation.

## Chapter 14



### One Heart, Mind, Spirit and Peace

1. "No longer let your heart<sup>1</sup> be troubled;<sup>2</sup> be believing<sup>3</sup> into<sup>4</sup> the (One) God and be believing into Me.

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<sup>1</sup> This is literally "the one 'heart' (*καρδια*) of you disciples." The whole group of the disciples of Jesus had one heart.

In Luke 24:45, it is said of Jesus that he opened the one "mind" (*νοῦν*) of them (his disciples) to understand. This also means the group of the disciples had one mind.

Philippians 4:23, "The grace of the Lord Jesus Christ be with the one 'spirit' (*πνεύματος*) of you." Here again there is one spirit for all the disciples of Christ, for the "you" (*ὑμῶν*) is plural.

This carries out the same thought of the other scriptures. "He is thy life and the length of thy days." "The Lord is my refuge and my strength." "The Lord our righteousness." "He himself is our peace." This tells us that Jesus Christ is "the one peace" (*εἰρήνη*), "for all of us" (*ἡμῶν*).

<sup>2</sup> No longer be letting your calmness of mind be taken away by the suggestion of doubts is described by the verb "be troubled" (*ταρασσέσθω*).

<sup>3</sup> This same Greek form, the linear present, "you are believing" (*πιστεύετε*) can also express the imperative, "Keep on believing into God and keep on believing into me."

<sup>4</sup> The Greek preposition "into" (*εἰς*) when used with "believe" (*πιστεύετε*) describe active and progressive faith be-

2. "In My Father's house are many mansions (dwelling places, resting places); but if not, would I (have) said to you that I am going away<sup>5</sup> to get a place prepared for you?

3. "And if I go away and I get a place prepared for you,<sup>6</sup> I am coming<sup>7</sup> again and I will take<sup>8</sup> you to Myself, that I, where I am, you (disciples), you may be also.

4. "And I, where I am going you know the way."

5. Thomas says to him, "Lord, we do not know where You are going; how are we able to know the way?"

6. Jesus says to him, "I (Jesus Christ), I am the<sup>9</sup>

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lieving into God and believing into Christ. They describe spiritually entering into God and into Christ through faith and having active and progressive faith.

<sup>5</sup> The futuristic present "going away" (*πορεύομαι*) is used to denote an event which is not yet occurring but which is regarded as so certain that in thought it is contemplated as already in progress and coming to pass.

<sup>6</sup> The dative of advantage "for you" (*ὕμῳ*) describes Jesus Christ preparing a place for the blessing and joy of His disciples. The dative case also shows the interest Jesus had in those who followed Him.

<sup>7</sup> The futuristic present "I am coming" (*ἔρχομαι*) describes the certainty of Jesus that His expectation of returning would be fulfilled.

<sup>8</sup> The verb "I will take" (*λήμψομαι*) with the preposition (*παρὰ*) as a prefix describes Jesus promising to take His disciples along to be by His side, in His presence, in intimate active fellowship, and in living relationship with Him.

<sup>9</sup> Jesus Christ said, "I am the way and the truth and the

way and the truth and the life; not one is coming to the Father (for intimate fellowship and living relationship) but through Me.

7. "Since you have known Me, also you shall know my Father; from this present time you are knowing Him (by personal experience) and have seen Him."

8. Philip says to him, "Lord, show<sup>10</sup> to us the Father (demonstrate to us the Father), and it is enough (sufficient) for us."

9. Jesus says to him, "Philip, am I with<sup>11</sup> you for so long a period of time and have you not known Me (known Me by personal experience)? The one having seen Me has seen the Father; how are you saying, 'Show to us the Father?'

10. "Are you not believing that I am in the Father and (that) the Father is in Me? The words<sup>12</sup> which I

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life." Jesus wished to emphasize all three aspects of His being. By use of the article "the" (ἡ) Christ pointed out that He was not just a way, a truth and a life, but He was the only way, and the only truth, and the only life.

<sup>10</sup> "Lord, 'show' (δείξον) to us the Father," describes Philip asking Jesus to give them one momentary look at the Father and it would be sufficient.

<sup>11</sup> The preposition "with" (μεθ') used with the genitive "you" (ὁμῶν) describes Jesus Christ being with his disciples. He was with His disciples who were accompanying Him and having fellowship with Him. It also describes Jesus as being their guide and helper and sharing their experiences with them and allowing them to share in His ministry.

<sup>12</sup> The "words" (ῥήματα) describe the utterances in which God declares His mind.

(Jesus Christ), I am speaking to you I am speaking<sup>13</sup> not from Myself (I am not separated from God), but the Father continually abiding in Me, He keeps on doing His works.

11. "Keep on believing in Me<sup>14</sup> (in what I say) that I am in the Father and the Father is in Me; but if not, on account of the works themselves keep on believing.

### **Prepositions Used to Describe Jesus**

12. "Certainly, certainly I am saying to you, the one believing into Me,<sup>15</sup> the works which I (Jesus Christ),

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<sup>13</sup> By use of this Greek verb "I am speaking" (λαλῶ) Jesus describes Himself as not even using His own language. He speaks not only the thoughts of God, but He speaks the very words that God gave Him to speak. The verb also describes Jesus' talking with the disciples and using free and familiar conversation.

<sup>14</sup> The dative case "Me" (μοι) emphasizes the intimate relationship which exists between Christ and those who believe in Him and the great interest Christ has in them.

<sup>15</sup> The form, "into Me" (εἰς ἐμέ) describes spiritually entering into the life of Christ and activity of Christ.

Acts 5:28, "We (the Sanhedrin) gave strict orders to you not to teach (people) to depend 'upon' (ἐπὶ) this name." This describes teaching the people to depend upon, to lean upon Christ for support and to rely upon the authority and power of the name of Christ.

Romans 8:1, "There is now not any condemnation to the ones 'in' (ἐν) Christ Jesus." This describes those abiding in Christ Jesus.

Romans 1:8, "First I give thanks to my God 'through'



I am continually doing, that one will be doing also and greater (works) than these he will be doing, because I (Jesus Christ), I am going to the Father;

### **How to Ask for Blessings**

13. "And whatever (anything) you may ask<sup>16</sup> in My name (while abiding in the name of Christ) *this* (the

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διὰ) Jesus Christ." This shows us clearly what Jesus said in John 14:6, "No man cometh to the Father except 'through Me' (δι' ἐμοῦ)."

Romans 6:8, "If we died 'with' (σὺν) Christ, we are believing that we shall live with Him." This describes being a companion of Christ and having close fellowship with Christ.

Mark 5:27, "After hearing 'concerning' (περὶ) Jesus, after coming in the crowd from behind Him she touched His garment." This preposition describes the woman having the issue of blood hearing the things relating to Jesus.

<sup>16</sup> Another word for "ask" is found in Matthew 2:4, "And (Herod the King), after gathering together all the high priests and the scribes of the people 'was asking' (ἐπυνθάνετο) from them, 'Where is the Christ born?' " This describes not making a request, but a king demanding from those subject to him what he wished for them to tell him.

Matthew 10:11, "Into whatever city or village you may enter 'ask' (ἐξετάσατε) who in it is worthy and there take up your abode until you may go out." This describes inquiring.

Luke 7:36, "And a certain man of the Pharisees "was asking" (ῥώτα) Him (Jesus) that he might eat with him. This verse for asking shows that the Pharisee considered himself to be equal to Jesus Christ.

very thing that you are asking) I will do, that the Father may be glorified in the Son.

14. "If you ask Me anything in My name this (this very thing you are asking Me for) I (Jesus Christ), I will do it.

15. "If you keep on loving Me (esteeming Me highly and delighting in Me), you will be continually keeping the commandments which are Mine,

16. "And I (Jesus Christ), I will ask<sup>17</sup> the Father and He will give to you another Comforter<sup>18</sup> that He might be with you forever (to abide with you and to be on your side),

17. "The Spirit of the truth (of God),<sup>19</sup> whom the world is not able to receive (to accept), because (the

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<sup>17</sup> The verb "ask" (ἄιτεῖτε) describes the lesser asking the greater as when we pray to God through Jesus Christ.

<sup>18</sup> The "Comforter" (παράκλητον) is the Spirit of the truth who is called to be by our side as a constant defender, counsellor, helper and supporter. Jesus promised "another Comforter" (ἄλλον παράκλητον) which would be similar to Himself. The Comforter is masculine gender but the Spirit of the truth is neuter gender.

The Apostle Paul speaks of a different word which means "another." In Romans 7:23, we read, "But I am 'seeing another' (ἕτερον) law in my members warring against the law of my mind." This describes "another" of a different kind, as different from the law of the spirit of life.

<sup>19</sup> The Spirit of the only "truth" (ἀληθείας) means the source of the Spirit is truth. The Spirit is the teacher of truth. The Spirit is neuter gender. The Spirit is also called the "paraclete" (παράκλητον). The Greek article "the" (τῆς) is used with truth which makes truth definite and points out the one and only truth of God.

world) sees him not, neither does (the world) know (the Spirit); you (disciples), you are constantly knowing him, because (the Spirit of the Truth) abides with you (by your side) and shall continually be in you (individual indwelling).

18. "I will not leave you orphans,<sup>20</sup> I am coming to you.

19. "Yet a little while and the world no longer sees Me, but you (disciples), you are seeing Me (you are carefully observing Me with purpose); because I (Jesus Christ), I am living, you (disciples), you shall also continue living.<sup>21</sup>

20. "In that day (that notable day) you (disciples) you shall know for yourselves that I am in My Father and you are in Me and I am in you.

21. "The one having My commandments (holding them in mind continually) and is constantly observing them (keeping them with watchful care), that one (and no other one) is the one loving Me (delighting in Me and regarding Me highly); and the one continually loving<sup>22</sup> Me (expressing his love by his actions) will

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<sup>20</sup> The root meaning of (ὀρφανός) is "orphans" and is a derived meaning and includes those without teachers, guides, guardians and also without comfort, as comfort that a father and mother would give.

<sup>21</sup> By use of the future "shall live" (ζήσετε), Jesus promises that we shall have continuous life. We shall live in addition to Christ; we shall live because Christ lives and as long as Christ lives we also shall live.

<sup>22</sup> This Greek participle "loving" (ἀγαπῶν) is from (ἀγαπάω) which ends in (-άω) in the first person singular present tense and emphasizes active love.

be loved by<sup>23</sup> My Father (will be regarded highly by My Father), and I (Jesus Christ), I shall love him (regard him highly) and I shall reveal Myself inwardly<sup>24</sup> to him."

22. Judas, not (Judas) Iscariot the (man) of Carioth, says to him, "Lord, and what has happened that you are about to reveal yourself to us and not to the world?"

### **Kinds of Words Described**

23. Jesus answered and said to him, "If anyone keeps on loving Me he will continue keeping My words,"<sup>25</sup>

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<sup>23</sup> This preposition "by" (ὕπὸ) expresses direct agency and shows that God will love us directly and not just through someone else. John 1:3 says, "All things 'through' (δι') him came into being." This tells us that God the direct agent has created all things through Christ the indirect agent.

<sup>24</sup> Jesus said, "I will reveal myself 'inwardly' (ἐμφανίσω)." I will make myself real, cause myself to appear clearly in an inner experience to the one loving me and keeping my commandments.

<sup>25</sup> The "word" (λόγον) which is used here denotes the expression of thought embodying a concept or idea, instruction or declaration. In John 8:43, both (λαλιάν) and (λόγον) are used. "Why are you not understanding my 'word' (λαλιάν), my language and manner of my speaking? Because you are not able to hear (obey) my 'word' (λογόν), my thoughts which are expressed by the words I am speaking?"

Another meaning for "word" is in Matthew 4:4. Jesus said, "Man (the people) shall not live upon bread only, but upon every 'word' (ῥήματι) proceeding out of the

and My Father will love him (will express his love toward him) and We will come to him (come face to face with him) and will make (Our) dwelling with him (abiding in his presence).

24. "The one not loving Me is not keeping My words;<sup>26</sup> and the word which you are hearing is not Mine but (is the word) of (the) Father the One who sent Me (sent Me to do His works).

25. "These things I have spoken to you while abiding with you (by your side and being in your presence),

26. "But the Comforter,<sup>27</sup> the Holy Spirit, whom

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mouth of God." "Word" here describes an utterance, a declaration in which God through someone declares His mind.

The wrong kind of "words" are described in I Timothy 4:7, "But the unhallowed and old womanish 'myths' (μύθους) refuse." This scriptural meaning negatively describes fables and falsehoods. Other places that this word is found in the New Testament are II Peter 1:16, I Timothy 1:4, II Timothy 4:4, and Titus 1:14, they are always spoken of negatively.

In Romans 11:4, we find another meaning for "word," "But what is the 'divine word' (χρηματισμός) (the oracle of God, the divine communication) saying to him (to Elijah)? This word describes God speaking a divine revelation to Elijah.

Revelation 14:6, "And I saw another angel (messenger) flying in the mid-heaven, having the eternal 'good news' (εὐαγγέλιον) to proclaim." This describes the Gospel, the word of God, as Good News.

<sup>26</sup> "My words" (λόγους) describes the instructions, the declarations and the thoughts of Jesus Christ.

<sup>27</sup> The "Comforter" (παράκλητος) includes the interces-

the Father will send in My name (acknowledging My name), that (notable) One will teach<sup>28</sup> you all things and will remind you of (cause you to remember) all things which I (Jesus), I said to you.

27. "Peace (harmony, security and prosperity) I am leaving to you (for your blessing and joy), the peace (which is Mine) I am constantly giving to you, not as the world is giving am I (Jesus), I (am) giving to you. No longer let your heart be troubled,<sup>29</sup> neither let it continue being fearful.<sup>30</sup>

28. "You heard that I (Jesus) I said to you, 'I am going away and I am coming to you.' If you were loving Me you would be made to rejoice because I

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sor, the counselor, the defender, the one called to your side to assist you.

<sup>28</sup> This word "teach" (διδάξει) describes the Holy Spirit explaining all things.

Preaching is found in Matthew 11:5, "And the poor 'are hearing the Good News' (εὐαγγελίζονται)."

Another similar word is found in II Corinthians 4:5, "For 'we are not preaching' (κηρύσσομεν) ourselves but Jesus Christ (the) Lord." This describes proclaiming the message of Christ which must be listened to and obeyed. The noun (κήρυγμα) has the result ending (-μα) which describes the result of proclaiming the message of Christ.

<sup>29</sup> Jesus entreats you to not let your heart (the one heart of you all) "be troubled" (ταρασσέσθω). This describes not allowing your calmness of mind to be taken away by the suggestion of doubts.

<sup>30</sup> The word "fearful" (δειλιάτω) also describes being timid, cowardly, miserable and wretched.

am going<sup>31</sup> to the Father, for the Father is greater than I.

29. "And now I have told (it) to you before it started to happen, that whenever it happens you should believe.

30. "No longer will I be speaking many (things) with you, for the prince of the world is coming, and in me he has not one thing,

31. "But that the world may come to know that I am continually loving<sup>32</sup> the Father, and as the Father gave commandment to Me, thus I am constantly doing. Wake up (arise), let us be going from this place."

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<sup>31</sup> The futuristic present is used to denote an event which is not yet occurring but it is regarded as so certain of fulfillment that in thought it is contemplated as already in progress. Jesus used the futuristic present, "I am going" (*πορεύομαι*), to vividly describe taking His journey to the Father. He was so certain that He was going to the Father that He speaks of it as if He is already on the journey to the Father.

<sup>32</sup> The verb "loving" (*ἀγαπῶ*) by its ending in "alpha and omega" (*α* and *ω*) in the first person singular of the present tense emphasizes active loving. Jesus was actively expressing His love for the Father by His deeds.

## Chapter 15



1. "I (Jesus Christ), I am the vine the true (the real vine) and My Father is the keeper of the vineyard (He cultivates the earth).

2. "Every branch in Me not bearing fruit He takes it away, but every (branch) bearing the (good) fruit (results) He cleanses it (prunes it) that it may keep on bringing forth more fruit (in quantity and in quality).

3. "You (disciples), you are already clean<sup>1</sup> because of the word (the sayings of God) which I have spoken to you,

4. "Take up your dwelling<sup>2</sup> in Me, and I in you. As the branch is not able to be bearing fruit from itself except it keep on abiding in the vine, so not

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<sup>1</sup> "Pure" or "clean" (*καθαροί*) is an ancient Greek word used long before the writing of the New Testament. Xenophon used "pure" to describe wheat with the chaff winnowed away. Herodotus used "pure" to describe an army rid of the sick and ineffective. Jesus used the word "pure" (*καθαροί*) to say that "the pure in heart shall be continually seeing God." This is found in Matthew 5:8.

<sup>2</sup> "Take up your dwelling" (*μενῶτε*) in Me; start at once abiding and living in fellowship with Me and resting in My presence.



(even) you (can be bearing fruit) except you keep on abiding in Me.

5. "I (Jesus Christ) I am the vine, you (are) the branches. The one continually abiding<sup>3</sup> in Me and I in him this one (and no one else) is constantly bearing much fruit (is constantly getting many results), for (because) apart from Me you are not able to be doing anything.<sup>4</sup>

6. "If anyone does not keep on abiding in Me, he is cast forth<sup>5</sup> as the branch and is withered and (men) are gathering them and throwing them into the fire and they are being burned.

### **Active, Passive and Middle Voices of Greek**

7. "If you take up your dwelling in Me (start living in fellowship with Me), and My words<sup>6</sup> start abiding

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<sup>3</sup> Jesus is not speaking here of "abiding" in a state of inactivity. He used a participle "abiding" (μένων) which describes a quality in action. The preposition "in" (ἐν) used with "Me," speaks of rest in Jesus Christ. Put the participle expressing "activity" and the preposition "in" expressing "rest" together and it tells us that while we can be abiding in Christ we are resting in activity.

<sup>4</sup> Jesus said, "Apart from Me, I flatly deny that you are able to be doing 'anything' (οὐδέν)." Christ emphasized our total dependence upon Him.

<sup>5</sup> The aorist passives "he is cast forth" (ἐβλήθη) and "is withered" (ἐξηράνθη) are gnomic aorists and express timeless and universal truth, the truth of daily experience. It is timeless truth that anyone who does not keep on abiding in Christ is cast out as a branch and is withered.

<sup>6</sup> The Greek for "words" (ῥήματα) used here describes

in you, whatever you are wishing—ask<sup>7</sup> at once for yourselves, and it shall be done for you.

8. "In this My Father is glorified, that you may keep on bearing much fruit (many results) and you may prove yourselves to be disciples for Me.

9. "As the Father loved<sup>8</sup> Me, I also loved you; take up your dwelling in the love (which is) Mine (the love I have for you).

10. "If you keep My commandments, you will dwell in My love (enjoy unbroken fellowship with Me), just as I (Jesus Christ), I have kept the commandments of My Father and I am continually abiding in His love.

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words and individual sayings spoken by the living voice through which God declares His mind.

<sup>7</sup> The Greek verb "ask" (*αἰτήσασθε*) is middle voice which definitely tells us that God is inviting us to ask Him for things for ourselves. If we dwell in Him and His words abide in us, the heavenly Father promises us that He will do for us whatever we ask Him.

There are two other voices in the Greek:

The active voice is used when we pray for others as is found in John 17:9, where Jesus said, "I am 'praying' (*ἐρωτῶ*) concerning them."

In Acts 12:5, we are told that prayer "had been made" (*ἦν γινωμένη*) by the church to God concerning him (Peter) who was in prison. Peter was prayed for, he was the object of the prayers. This represents the passive voice.

<sup>8</sup> The verb "loved" (*ἠγάπησεν*) tells us that God loved Jesus Christ and regarded Him highly and delighted in Him; and in the same sentence Jesus tells us that He loved us and regarded us highly and delighted in us.

## Completeness Illustrated

11. "These (things) I have spoken to you that the joy which is Mine may keep on being in you and your joy may be made complete.<sup>9</sup>

12. "This is the commandment (the charge) which is Mine, that you keep on loving one another (and expressing your love) as I loved you.

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<sup>9</sup> There are several Greek words which emphasize different aspects of completeness or wholeness. The one here, "might be made complete" (πληρωθῇ), expresses the thought of being completely filled.

In Matthew 5:48, Jesus said, "Therefore you (disciples), you 'shall be perfect' (ἑσσεσθε τέλειοι) as your Father, the heavenly One is perfect." This emphasizes you shall be completely finished, not in the process of being made perfect.

James 1:4, "The patient endurance let it have a finished work, that you may be 'perfect ones' (τέλειοι). 'Ones who have received their whole inheritance' (ὀλόκληροι), and ones being 'in nothing lacking' (ἐν μηδενὶ λειπόμενοι)." This describes being inferior in nothing and not being left behind in any race.

In Luke 23:41, the dying thief said of Jesus, "This (man) did nothing out of place." This noun "out of place" (ἄτοπον) describes Jesus as being perfect because He did not do even one thing that was out of place.

We read in Ephesians 4:12, "For the 'perfecting' (καταρτισμόν) of the saints (to get them) into the work of ministering and the building up of the body of Christ." This describes fully equipping the saints for the service of God, for them to be sound, strengthened and perfectly adjusted.

13. "Greater love than this no one is having, that any one might lay down his life in behalf of his friends.

14. "You (disciples) you are My friends (congenial associates) if you keep on doing the things which I (Jesus), I am commanding for you (to do).

15. "No longer am I calling you slaves, because the slave does not know what his master is doing; but (in contrast to calling you slaves) I have called (named) you friends, because all things which I heard from My Father (being by His side) I made known to you (for your blessing and joy).

16. "You (disciples), you did not choose Me for yourselves, but (in strong contrast) I (Jesus Christ), I chose you out for Myself (from among many) and I appointed<sup>10</sup> you in order that you (disciples) you should keep on going away (with a purpose) and should keep on bringing forth fruit (results), and your fruit should keep on abiding, that whatever you may ask the Father in My name (prompted by the mind of Christ), He may give (it) to you (at once).

17. "These things I am commanding for you, that you keep on loving one another.

18. "Since the world is hating you, be knowing that it has hated Me before (it hated) you.

19. "If you were being from out of the world, the world would have loved its own; but (in contrast) because you are not from out of the world, but I (Jesus),

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<sup>10</sup> The root meaning of the verb "appointed" (ἐθῆκα) is "to place." Jesus placed His disciples in His service and ordained them to bring forth much fruit.

I chose you from out of the world for Myself, on account of this, the world constantly hates you.

20. "Keep on remembering the word which I (Jesus Christ), I spoke to you; 'A slave (one who is wholly bound) is not greater than his owner. Since they persecuted Me (they chased Me like a wild beast), they also will persecute you (chase you like wild beasts). If they keep My word they will keep yours also.'

21. "But all these (things) they will do unto you on account of My name, because they know not the One who sent Me (sent Me to do His work and Who accompanies Me).

### **Different Meanings of Sin**

22. "If I had not come and spoken to them, they would not be having sin;<sup>11</sup> but now they are not having

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<sup>11</sup> The word "sin" (*ἁμαρτίαν*) used here means to miss the mark and is the most used word for sin in the Greek New Testament. It was used by Homer the famous Greek poet who wrote over 800 years before Jesus Christ. He described sinning as when a warrior hurls a spear and fails to hit his enemy. Thucydides III, 98.2, describes sin as missing the way. Ecumenius described sin "to turn away from the good."

Other aspects of sin described throughout the New Testament are:

Matthew 6:14, "For if you forgive to the men their 'trespasses' (*παραπτώματα*), your Father the heavenly One will also forgive to you (your trespasses)." This describes a falling when one should have stood upright, a falling to the

side. This sin is described as a "misstep" in *A Greek-English Lexicon of the New Testament*, by William F. Arndt and F. Wilbur Gingrich, page 627.

Romans 2:23, "Through the 'transgression' (παραβάσεως) of the law you are dishonoring God." This sin describes the transgression of a commandment distinctly given and is a most serious sin. It describes a deliberate stepping aside, a violation of God's law when we know we are disobeying God. It is to neglect doing what we know we should do. It is to turn aside, to leave and to depart from what God has commanded. It includes overstepping, disobedience, the breaking of God's law, an error and a blunder.

Romans 5:19, "Through the 'disobedience' (παρακοῆς) of one man many were caused to become sinners." This sin describes willfully failing to hear, careless hearing and to disobey.

Romans 11:12, "If the fall of them (Israel) be the riches of the world and the 'diminishing' (ἡττημα) of them the riches of the nations, how much more the completeness of them." This word for sin describes failure, being overcome, a coming short of duty and a fault.

I Corinthians 13:6, "(Love) rejoices not depending upon the 'unrighteousness' (ἀδικία), but rejoices together (with others) in the truth." This word for sin describes being unjust, unfair, desiring to injure. To be wrong and to fail to do what God has pointed out for us to do.

Ephesians 4:18, "On account of the 'ignorance' (ἄγνοιαν) being in them through the hardness (dulled perception) of their hearts." This describes ignorance of what one ought to have known. Plato says, "No man is voluntarily evil."

James 1:16, "Be not 'deceived' (πλανᾶσθε), my beloved brothers." This verb describes being gradually led astray as a seemingly slowly moving planet gradually drifts away

a pretended cause (an excuse, a cloak) concerning their sin.

23. "The one hating Me is also hating My Father.

24. "If I did not the works among them which no other (man) accomplished, they would not be having sin, but now they have even seen and have hated both Me and My Father.

25. "But in order that the word might be fulfilled the (word) having been (permanently) written in their law that 'They hated Me without a cause.'

26. "Whenever the Comforter<sup>12</sup> comes whom I (Jesus Christ), I will send to you from the Father, the Spirit of the Truth who constantly proceeds from the side of the Father (from the presence of the Father), that (notable) One will testify concerning Me;

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from its present position. It describes a straying, a wandering away from truth.

I Peter 4:18, "If the righteous (man) scarcely is being saved, where will 'the ungodly' (ὁ ἀσεβής) and the sinner appear?" 'Ungodly' describes being without reverence toward God and even impious, a deliberate withholding from God of His dues of prayer and service. It also includes active irreligion.

II Peter 2:16, "He was subjected to a rebuke (on account of) his own 'mal-practice' (παρανομίας). This is found in *The Bible, a New Translation*, by James Moffatt, page 298.

<sup>12</sup> The "Comforter" (παράκλητος) is also described as the one called to our side to defend us and help us. The "paraclete" (παράκλητος) is masculine gender and the "Holy Spirit" (πνεῦμα ἅγιον) is neuter gender and they are one.

27. "And (an important addition) you (disciples), you are also bearing witness (giving evidence), because from the beginning you are (continuing) with<sup>13</sup> Me."

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<sup>13</sup> The preposition "with" (*μετ*) describes the disciples continuing with Jesus in association and in companionship with Jesus.



## Chapter 16



1. "These things I have spoken to you in order that you may not be caused to stumble.

2. "They will make you outcasts from the synagogues; indeed (yes) an hour (the time) is coming that every one after killing you may suppose<sup>1</sup> (himself) to be offering a service to the (true) God.

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<sup>1</sup> After killing you he "may suppose" (δόξη) himself to be offering a service to God. This is the subjunctive mood, the mood of uncertainty and of doubt. He may have some doubt that he is offering a service to God. The verb itself describes thinking in terms of supposing.

Another Greek verb for thinking is found in Matthew 5:17, "'Do not begin to think' (μὴ νομίσητε) that I came to unbind (destroy) the law or the prophets." This includes weighing and comparing the facts in the case.

Acts 26:2, "King Agrippa, I have been caused to 'be thinking' (ἡγημαί) myself happy being about to speak in my defence before you today." This thinking describes deliberate and careful judgment.

I Corinthians 13:5, "(Love) 'does not take evil into account' (οὐ λογίζεται)." This verb with the negative "not" (οὐ) includes not meditating upon evil, not imputing evil and not reckoning evil to be something. This is found in *The Greek-English Lexicon*, by Thayer, page 379.

II Corinthians 13:11, "Finally, brethren, keep on rejoicing,

3. "And these things they will do because they knew neither the Father nor Me.

4. "But I have spoken to you these (things) that whenever their hour comes you may remember that I (Jesus), I spoke to you of them. But (on the other hand) from the beginning I did not tell these things to you because I was constantly being with<sup>2</sup> you.

5. "But now (soon) I am going away to the One Who sent Me (sent Me to do His works), and yet not one from among you is asking Me, 'Where are you going?'

6. "But because I have told these things to you sorrow (of coming separation) has filled your heart.

7. "But I (Jesus), I am speaking to you the truth,<sup>3</sup>

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be thoroughly adjusted, 'think the same thing' (τὸ αὐτὸ φρονεῖτε)." This thinking describes cherishing the same views, agreeing together and being harmonious and being considerate.

Matthew 5:25, "'Be thinking upon the good' (ἰσθι εὖνοῶν) in your adversary." This includes observing and thinking upon the good in your adversary. Thayer includes "wishing them well." This is found in *The Greek-English Lexicon*, by Thayer, page 260. *The Analytical Greek Lexicon*, revised, by Harold K. Moulton, page 174, includes "having kind thoughts."

<sup>2</sup> The preposition "with" (μεθ') describes Jesus being with the disciples and being their guide and helper and sharing their experiences with them and having them share in His ministry.

<sup>3</sup> The "truth" (ἀλήθειαν) describes Jesus speaking the whole truth and nothing but the truth. The accusative of limitation describes Jesus limiting Himself to speaking only

it is expedient (profitable) for you that I (Jesus), I should go away. For if I should not go away, the defender<sup>4</sup> will not come to you; but (on the other hand) if I go away, I will send Him to you.

### **Rebuking Accepted and Not Accepted**

8. "And after coming<sup>5</sup> that One will convince<sup>6</sup> the world concerning sin (missing the mark) and concern-

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the truth. A court witness could be said to be correctly using the regular accusative and the accusative of limitation when speaking the truth, the whole truth and nothing but the truth.

<sup>4</sup> The "Defender" (παράκλητος) also includes the comforter, the counselor, the helper, the one sent to assist, the one called to your side and the advocate with the Father.

Since the "paraclete" (παράκλητος) is masculine gender and is also called the "Holy Spirit" (πνεύματος ἁγίου) which is neuter gender, nearly all Bible scholars call the Holy Spirit the third person of "the Trinity" and speak of the Holy Spirit as "He."

<sup>5</sup> The aorist participle "after coming" (ἐλθὼν) describes the coming of the Holy Spirit as a definite and decisive act of God.

<sup>6</sup> Jesus used the verb "will convince (ἐλέγξει) which described not only rebuking people for sin, but bringing sin home to their conscience and causing them to see their sin as the Rebuker sees it. It also means to lay bare and to expose and to convict.

Another verb describes rebuking in Luke 23:40 where two robbers were crucified with Jesus. The repentant robber "rebuking" (ἐπιτιμῶν) the other shows that even though

ing righteousness (doing what God points out for them to do) and concerning judgment;

9. "And concerning sin, because they are not believing into me;

10. "And concerning righteousness, because I am going away to the Father and you are no longer beholding Me;

11. "And concerning judgment, because the ruler of this world has been judged (and is still condemned).

12. "Many things I (Jesus), I am having yet to be saying to you, but you are not able to be bearing (them) just now (already at this crucial moment).

13. "And whenever that One comes, the Spirit of the truth;<sup>8</sup> He will guide<sup>9</sup> you in<sup>10</sup> all the truth; for

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the other robber was guilty, his sin was not brought home to his conscience and he died without repentance.

<sup>7</sup> The infinitive "to be bearing" (*βαστάζειν*) means to receive calmly and to bear quietly the burdens for the Lord.

<sup>8</sup> The Spirit of the "truth" (*ἀληθείας*) is the Spirit characterized by truth and who voices truth and only that which is truth. "That One" (*ἐκεῖνος*) is masculine and refers to the Spirit of the Truth which is neuter.

<sup>9</sup> The future "will guide" (*ὁδηγήσει*) can be linear which would describe the Spirit of the truth instructing us and leading us all our days in all the truth. The verb describes guiding us and the noun means "the way." The Spirit of the truth goes with us as our way-shower and our guide-in-the-way.

<sup>10</sup> The Westcott and Hort text has "into" (*εἰς*) instead of "in" (*ἐν*). This describes the Spirit of the truth leading those that are not in the truth into all the truth. Guiding in all the truth describes the Spirit of the truth guiding in

He will not speak from Himself (using His own words), but (in contrast) as many things as He will hear He will be speaking (the very words that He hears) and He will announce to you (make known to you) the coming things.

14. "That notable One will glorify<sup>11</sup> Me, because He will receive from out of Mine and will announce (them) to you.

15. "All things as many as the Father is having are Mine; because of this I said, 'He is taking (receiving) from out of Mine and He will announce (the things He receives) to you.

16. "A little while and you are no longer beholding Me; and again a little while and you will be seeing Me for yourselves."

17. Therefore (some) from among His disciples said to one another; "What is this which He is saying to us; 'A little while and you are not beholding Me, and again a little while and you will see Me for yourselves, and that I am going away to the Father?' "

18. Therefore they kept on saying, "What is this

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the truth. Both the Nestle text which I have used in the translation and the Westcott and Hort text express the truth of God.

<sup>11</sup> The verb "will glorify" (δοξάσει) describes the Spirit of the truth causing the worth of Jesus Christ to become manifested and acknowledged.

<sup>12</sup> The Greek emphasizes the unity of the whole by saying "all things is mine" (ἐμὰ ἐστίν). However in English we say all things "are" mine. In Greek the neuter plural takes the singular verb which is not always true in English.

which He is saying (the thoughts He is expressing), 'the little while?' We do not understand what He is saying (by the words He is using)."

19. Jesus perceived that they kept on wishing to be questioning Him, and He said to them; "Are you inquiring among yourselves concerning this because I said, 'A little while and you are not beholding Me, and again a little while and you will be seeing Me?'

### **Words Describing Sorrow**

20. "Certainly, certainly I am saying to you 'You will be weeping audibly<sup>13</sup> (crying as children) and you (disciples), you will be lamenting, but the world will be caused to rejoice; you (disciples), you will be caused

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<sup>13</sup> Jesus said that the disciples "will be (weeping audibly) crying aloud" (κλαύσετε) describing the disciples expressing their sorrow.

The disciples "will lament" (θρηνήσετε). This describes expressing sorrow by wailing.

The disciples "will be caused to have inward grief" (λυπηθήσεσθε). A man may be so deeply pained that there is no outward manifestation of it.

Other scriptures describing sorrow:

II Corinthians 5:2, "For also in this 'we are groaning' (στενάζομεν)."

Matthew 5:4, "Blessed are the ones mourning.'" This describes lamenting which takes possession of the whole being and you can not hide it.

Matthew 11:17, "We wailed, but 'you did not beat your breasts' (οὐκ ἐκόψασθε)." This describes using outward signs to express inward grief.

to have inward grief (be made sorrowful), but your grief will (suddenly) be turned<sup>14</sup> into joy.'

21. "The<sup>15</sup> woman whenever she is bringing forth (a child) is having pain, because her hour did come; but whenever she finishes bringing forth (the little) child, she is remembering the trial no longer because of the joy that a (child)<sup>16</sup> was born into the world.

22. "And therefore you (disciples) you now (at this present time) are having sorrow (grief), but (I promise you) I shall see you again and your heart will be caused to rejoice, and your joy, no one is taking away<sup>17</sup> (snatching away) from you.

23. "And in that day you will not ask Me anything. Certainly, certainly I am saying to you, 'Whatever you ask the Father in My name He will give to you.'

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<sup>14</sup> "Will be turned" (γενήσεται) is an ingressive aoristic future which dramatically describes the suddenness with which the sorrow of the disciples will be changed by God into joy.

Matthew 2:18, "A voice was heard in Ramah, 'A Dirge' (κλανυμός) (over the dead) and much 'lamenting' (όδυρμός) (crying out loud expressing the sorrow), 'Rachel' ('Ραχήλ) 'crying out loud' (κλαίονσα) for her children."

<sup>15</sup> The generic article "the" (ἡ) treats woman as a class including all women.

<sup>16</sup> "A child" (ἄνθρωπος) is the word for "man" but includes men, women and children.

<sup>17</sup> The verb "taking away" (αἶρει) describes present linear action. The linear action describes Jesus as telling His disciples that no one will be able to snatch away their joy from them although Satan will keep on trying time after time on many different occasions.

24. "Until now (up to this time) you asked nothing in My name; keep on asking<sup>18</sup> and (I promise you) you will keep on receiving (as long as you keep on asking) that your joy may be made complete (filled to the full).

25. "These things I have spoken to you in proverbs;<sup>19</sup> a time is coming when I shall no longer be speaking to you in proverbs, but I shall make known to you plainly (the things) concerning the Father.

26. "In that day you will be asking for yourselves (good things) in My name, but I say not to you that I (Jesus), I shall ask (request) the Father (anything) concerning you;

27. "For the Father Himself is loving you (loving you as friends), because you (disciples), you have loved Me (as a friend) and you have believed (and still believe with an abiding faith) that I (Jesus), I came forth from the side of the (only true) God.

28. "I came out from the side of the Father and I have come into the world (on a permanent mission);

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<sup>18</sup> Jesus said, "Do not ask just one time for a single petition and when you receive it to stop asking." After God gives one thing start asking for something else. Never stop asking for blessings of God and God will never stop giving them to you. The linear present, "keep on asking" (αἰτεῖτε) and linear future, "you will keep on receiving" (λήμψεσθε) tells us this wonderful truth.

<sup>19</sup> "Proverbs" (παροιμίας) describes Jesus as speaking in speech illustrated by use of similitudes and comparisons. A proverb deals with material things which have a spiritual meaning.



again I am leaving the world and I am proceeding (with a purpose) to the Father."

29. His disciples are saying, "Behold! now in plainness you are speaking<sup>20</sup> and you are speaking not even one proverb (no dark saying).

30. "Now we know<sup>21</sup> that You know all things and You have no need that anyone should continue questioning You; by this we are believing (with a continuing faith) that You came forth from God."

31. Jesus replied to them; "Do you now (already at this moment) believe?

32. "Behold! an hour comes (a time is coming) and it has come (it is here) that you will be scattered each one (of you) into your own things (homes) and you may leave Me alone; but I am not being alone (I flatly deny that I am being alone), because the Father is being with Me (to be guiding and helping Me).

33. "These things I have spoken to you in order that in Me you may keep on having peace (harmony, safety, unity), in the world<sup>22</sup> you are having affliction;

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<sup>20</sup> The first Greek word for "speaking" (λαλεῖς) thus expresses the fact that Jesus was not keeping silent but was speaking to them in free and familiar conversation. The second word for "speaking" (λέγεις) describes Jesus' expressing His innermost thoughts and feelings.

<sup>21</sup> "We know" (οἶδαμεν) describes the disciples saying that they are knowing after having seen with the mind's eye and with direct insight into divine things.

<sup>22</sup> The "world" (κόσμῳ), the material universe of things hollow and frail and fleeting.

This same word, in addition to the material meaning also

but keep on being of good cheer,<sup>23</sup> {Jesus), I (Jesus), I have overcome the world (I have deprived the world of power to harm)."

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has a spiritual meaning spelled the same way. This is well illustrated in Acts 17:24, "God the One who made (created) the world' (κόσμον) and all the things in it, this One being Lord of heaven and of earth is not dwelling in handmade sanctuaries."

I Corinthians 8:4, "We know that an idol is nothing in the 'world' (κόσμῳ) and that no one is God except one." *The New English Translation* says the same thing with similar words: "A false god has no existence in the real world. There is no God but one."

<sup>23</sup> "Keep on being of good cheer" (θαρσείτε); keep on being courageous, keep on being hopeful and keep on being confident. Jesus has deprived the world of power to harm and the results of His victory are abiding.

## Chapter 17



1. Jesus spoke<sup>1</sup> these things and after lifting up His eyes (the eyes of the mind and looking) into<sup>2</sup> the heaven said, "Father,<sup>3</sup> the hour has come (I entreat You); glorify at once<sup>4</sup> Your Son in order that the Son may glorify You,

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<sup>1</sup> The verb "spoke" (ἐλάλησεν) tells us that Jesus did not keep silent but that He actually spoke words while talking with God. The verb expresses the fact that Jesus was using free and familiar conversation while talking with God His Father.

<sup>2</sup> Jesus lifted up His eyes and looked "into" (εἰς) Heaven. He spiritually looked into Heaven for (εἰς) means into. If it had meant only lifting up His eyes toward Heaven the preposition (πρός) would have been used. This verb with the preposition "into" (εἰς) also expresses activity. Heaven is described as the seat of an order of things eternal and perfect where God dwells.

<sup>3</sup> Jesus Christ described God His "Father" (Πάτερ) as the creator, the nourisher, the protector and the upholder.

<sup>4</sup> Here the aorist imperative "glorify at once" (δόξασόν) does not express a command but Jesus is entreating God His Father to glorify Him at once that He might glorify His Father which would cause the worth of the Father to become manifested and acknowledged.

2. "Even as You gave to Him authority (rule) over all flesh, in order that all (the group) which You have given to Him (for a permanent possession), He might give to them<sup>5</sup> eternal life.

### **Scriptures Describing Sending**

3. "And this is the<sup>6</sup> eternal life that they might be knowing You (and should keep on knowing You) the only true<sup>7</sup> (real) God and Jesus Christ Whom You sent<sup>8</sup> forth.

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<sup>5</sup> The dative plural "to them" (αὐτοῖς) shows the interest Jesus had in every individual in the group and His intimate relationship to them. The dative of advantage describes Christ who gave them eternal life for their blessing and eternal joy.

<sup>6</sup> The article "the" (ἡ) makes eternal life definite, the one and only eternal life. Eternal life includes all of life and the absolute fullness of life belonging to God.

<sup>7</sup> The only "true" (ἀληθινόν) God describes the one God as distinguished from idols and all false gods which are the dreams of the diseased fancy of man with no substantial existence in the world of realities. This is found in *Synonyms of the New Testament*, by Richard C. Trench, page 27.

<sup>8</sup> In John 20:21, we find two different words for "sending," "Just as the Father 'did send' (ἀπέστειλας) Me from Himself as a Messenger with authority, I also am 'sending' (πέμπω) you." I am sending you to do My work and I am accompanying you.

Matthew 9:2, "Son, be of good cheer, thy sins 'are forgiven' (ἀφίενται)." This verb describes Jesus sending his sins away.

Matthew 15:32, Jesus said, "I am not wishing to 'send

4. "I (Jesus), I glorified You upon the earth having completed the work which You have given to Me that I should do (it);

5. "And now (at this present time) You (Father), You glorify Me (at once) with Yourself (with Me by Your side) with the glory which I was constantly having with You (by Your side) before the world (started) to be existing.

6. "I manifested<sup>9</sup> Your name to the men (the men: the people) whom You gave to Me out of the world. They were being Yours (they belonged to You) and You gave them to Me and they have kept<sup>10</sup> Your word.

7. "Now (already) they have learned (by experimental knowledge) that all things as many as You have given to Me are from<sup>11</sup> You;

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them away' (ἀπολῦσαι) fasting, lest they faint in the way."

Luke 10:2, "Therefore make a request of the Lord of Harvest that He may 'send forth' (ἐκβάλλη) workers into His harvest." This describes commanding and if necessary even using force on the workers to get them out into His harvest.

<sup>9</sup> Jesus said, "I 'manifested' (ἐφανερώσά) Your name." This described Jesus making known or visible or understood what had been hidden or unknown.

<sup>10</sup> They "have kept" (τετήρηκαν) and are still holding firmly Thy word.

<sup>11</sup> The preposition "from" (παρὰ) assists the pronoun "you" (σοῦ) to describe the things which God gave to Jesus Christ as proceeding from the side of God, from the presence of God, from the power of God and from the wealth of God.

## **Meanings of Words Described**

8. "Because the words<sup>12</sup> which You gave to Me I have given to them and they themselves accepted (the words) and recognized (knew, understood) truly that I came forth from You (from Your side, from Your presence), and they believed that You (Father), You did send Me (sent Me forth as Your messenger with Your authority).

## **Prayers Described**

9. "I (Jesus), I am requesting<sup>13</sup> concerning them and I am not requesting concerning the world but concern-

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<sup>12</sup> "Words" (ῥήματα) describe the words uttered by the Living Voice in which God declares His mind in words that are spoken aloud.

Other meanings expressed by "words" include:

John 5:47, "If you are not believing in the 'written words' (γράμμασιν) of that one (Moses), how shall you believe in My 'spoken words' (ῥήμασιν) (the words of Jesus Christ)."

John 8:43, Jesus said, "Why are you not understanding My 'word' (λαλίαν) My language? Because you are not able to comprehend My 'word' (λόγον) (My thought, my message)."

<sup>13</sup> The verb "am requesting" (ἐρωτῶ) describes Jesus Christ making request of God concerning His disciples.

Another scripture describing four different types of prayer is found in Philippians 4:6, "Be anxious about nothing but in everything 'by the definite prayer' (τῇ προσευχῇ) to God and 'in the request for daily need' (δεήσει)

ing those whom You have given to Me, because they are Thine,

10. "And all My possessions are Yours and Your (possessions) are Mine, and I have been glorified (and am still being glorified) in them.

11. "But I am (staying) no longer in the world, but they themselves are in the world, and I (Jesus), I am coming to<sup>14</sup> You. Holy Father, keep them (keep them by watchful care) in Your name which You have given to Me, that they may keep on being One (united in will and in spirit) just as We (are One).

12. "While I was being with<sup>15</sup> them I (Jesus Christ),

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'with thanksgiving' (μετὰ εὐχαριστίας) let your 'requests' (αἰτήματα) be made known to God."

"Prayer" (προσευχή) describes sacred prayer to God. "Prayer" (δέησει) describes prayer for daily needs." With "thanksgiving" (εὐχαριστίας) describes prayer with thanksgiving. "Requests" (αἱ τήματα) expresses requests and in this particular scripture means requests we make known to God.

Hebrews 5:7, speaks of Jesus, "who in the days of His flesh offered both prayers for daily needs and 'supplications' (ικετηρίας) to the One being able to save Him from (out of) death."

<sup>14</sup> The preposition "to" (πρὸς) describes the coming of Jesus the Christ to God, to be face to face with God and to have fellowship with God, to be in progressive communication with God.

<sup>15</sup> The preposition "with" (μετ') used with the genitive pronoun "them" (αὐτῶν) expresses more than merely being with His disciples. Jesus was describing His intimate associ-

I was constantly keeping them in Your name which You have given to Me, and I guarded (them), and not one of them lost<sup>16</sup> himself except the son of perdition,<sup>17</sup> that the scripture might be fulfilled.

13. "And now I am coming to You and I am speaking these things in the world that they may keep on having My own joy having been completely fulfilled<sup>18</sup> in themselves.

14. "I (Jesus), I have given to them Your word (Your thought, Your revelation) and the world hated them, because they are not of the world,<sup>19</sup> just as I (Jesus), I am not from out of the world.

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ation, companionship and fellowship with His disciples. There is also the thought that Jesus Christ was with them to guide and help them. Jesus was sharing with them their experiences and allowing them to share in His glorious ministry.

<sup>16</sup> The middle voice of the verb "perish" (ἀπώλετο) tells us that not one of them lost himself except Judas. If we get lost we lose ourselves.

<sup>17</sup> "The son of the perdition" (ὁ υἱὸς ἀπωλείας) describes the son of the lostness, the son of the destructive opinions and the son of the misery.

<sup>18</sup> The verb "fulfilled" (πεπληρωμένην) describes having been filled to overflowing with the joy of Jesus Christ and with their joy abiding.

<sup>19</sup> The "world" (κόσμος) in this scripture represents a material view of the world of sensitive existence of things hollow and frail and fleeting.

The spiritual meaning of the "world" (κόσμος) is the apt and harmonious arrangement or constitution of the ordered universe. This is found in I Corinthians 8:4. "We know that an idol is nothing in the 'world' (κόσμῳ) and that



15. "I am not requesting that You might take them out of the world, but (in strong contrast) that You might keep them (keep them by watchful care) from<sup>20</sup> the Evil One.

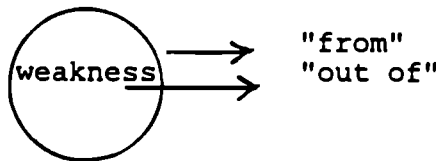
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no one is God except One." *The New English Translation* says the same thing with similar words, "A false god has no existence in the real world. There is no God but One."

<sup>20</sup> When they get into evil to deliver them by getting them out of it can be expressed by this preposition "from" (ἐκ). This adjective "evil" can also describe the Evil One or the Devil who afflicts with hardships and suffering. Jesus prayed for God to keep His disciples separate from the Evil One.

In the Lord's Prayer, Matthew 6:13, another preposition "from" (ἀπὸ) is used which says, "Deliver us from the evil," deliver us from getting into the evil to begin with. Keep us separated from the evil one and do not let the devil touch us.

Another scripture using this same preposition is found in Hebrews 11:34, "Separated 'from' (ἀπὸ) weakness they became strong." This preposition "from" (ἀπὸ) describes separation acknowledging our separation from weakness that we are not in weakness and that it does not belong to us and is no part of us. We became strong. "Out of weakness" is an incorrect rendering of this scripture because the Greek Text would have read (ἐκ) to mean coming from inside weakness "out of" (ἐκ) it.



16. "They are not from out of the world just as I (Jesus), I am not from out of the world (the world is not My author, My cause or My source).

17. "Consecrate them in the truth; Your word is truth.

18. "Just as You sent<sup>21</sup> Me into the world, I (the Son), I also sent them (as My messengers, and with My authority) into the world;

19. "And in behalf of them I (Jesus), I consecrate Myself, that they themselves also may be (men) having been completely consecrated (resting) in truth.<sup>22</sup>

20. "And (an important addition) I am not requesting concerning these only, but also (I am requesting) concerning the ones believing<sup>23</sup> into Me through their word,

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<sup>21</sup> Jesus used the same verb to tell that God "sent" (ἀπέστειλας) Him into the world that He used to tell that He "sent" (ἀπέστειλα) them into the world. This describes Jesus' being sent from God on a mission as a messenger with the authority from the Father.

<sup>22</sup> The locative case "in truth" (ἐν ἀληθείᾳ) describes Jesus requesting that His disciples would be sanctified in truth, in that which accords with the divine nature. Truth by its very nature of being the reality in all things is opposed to all that is imperfect, counterfeit, imaginary, pretended, and all things which are not what they claim to be. The truth proves to us that the false claims are unreal and not what actually exists. The truth sets us free from believing in unrealities. This could also be the instrumental case which would be translated "sanctified by truth."

<sup>23</sup> The distributive action of the present linear participle

21. "In order that all may be one, just as You, Father (are), in Me and I in You, in order that also they themselves may be in Us, in order that the world may be believing that You (Father), You did send Me forth (send Me as Your messenger with Your authority).

22. "And I (Jesus), I have given to them the glory which You have given to Me (as a permanent possession), in order that they may be one, just as we (are) One;

23. "I in them and You in Me, that they may be (men) having been perfected into one, that the world may be continually knowing that You (My Father), You did send Me forth (send Me as Your messenger with authority) and You loved them (regarded them highly, delighted in them) just as You loved Me (You regarded Me highly, delighted in Me).

24. "Father, that which (all the people taken as a whole) You have given to Me (as a permanent possession), I will that where I (Jesus), I am also those (disciples), they may be with<sup>24</sup> Me, that they may be beholding (beholding with interest and admiration) the glory

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"believing" (πιστευόντων) describes men believing, one after another, on down to our time. The preposition "into" (εἰς) describes activity, spiritually entering into Christ and progressive activity in Christ. Faith takes us by the hand and leads us into Christ.

<sup>24</sup> Jesus used the preposition "with" (μετ') and the genitive pronoun "me" (ἐμοῦ) which means more than just having His disciples with Him. It describes Jesus who desired to have His disciples with Him in companionship, fellowship and sharing with Him His glory.

(which is) Mine, which You have given to Me because You loved Me before the casting down of the world (the formation of the world).

25. "Righteous<sup>25</sup> Father, and although the world knew You not, but I (Jesus), I knew you, and these (disciples), they knew that You (the Father), You did send Me forth (sent Me as Your messenger with Your authority);

26. "And I made known to them Your name and I shall reveal it (I shall make it known) that the love<sup>26</sup>

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<sup>25</sup> Jesus called God His Father, "Righteous" (δικαίε), the One observant of righteousness and the Father rendering to each one his due.

<sup>26</sup> The noun "love" (ἀγάπη) describes divine love and universal love and the love of God. Active love is expressed by the verb "love" (ἀγαπάω) because it ends in "alpha—omega" (α—ω), in the first person singular present tense.

Another word used to express love is found in John 21:15, "Then when they dined Jesus says to Simon Peter, 'Simon, son of John, 'are you loving me' (ἀγαπᾷς) more than these?' " Simon Peter understood that Jesus spoke of the love that God is and gives. Before this Peter had denied Jesus three times and he felt that it was not appropriate for him to say that he loved Jesus with divine love. (Peter) says to Him, "Yes, Lord, you (Father), you know that 'I am loving you' (φιλῶ)." This love describes friendship.

The third word used to describe love is used only in the Old Testament and more and more and more meant passion. In Esther 2:17, we read of this word "love." "The King loved Esther." Later this word is associated entirely with sex. In Ezekiel 16:33, "Thou givest gifts to all thy "lovers" (ἐραστων) and hirest them that they may come

(with) which You did love Me may be (abiding) in them and I in them.

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unto thee on every side for thy whoredom." This word "love" is not even used in the New Testament.

"Love" (ἀγάπη) is the word born within the bosom of revealed religion expressing respect and reverence. These facts are found in *Synonyms of the New Testament*, by Richard C. Trench, pages 41–44.

## Chapter 18



### Meanings of (With)

1. After saying these things Jesus went out with<sup>1</sup> His disciples beyond (on the other side of) the brook Kidron (Kidron: a brook of the cedars which flowed in winter) where there was a garden, into which He Himself entered and His disciples.

2. And<sup>2</sup> (an important addition) Judas the one deliv-

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<sup>1</sup> The Greek preposition “with” (σύν) describes the fellowship of Jesus with His disciples. It shows Jesus and His disciples sharing the same experiences together and participating together in the same work.

Matthew 1:23, “They shall call His name Emanuel, which is being interpreted God ‘with’ (μεθ’) us.” This describes Christ as being with us and accompanying us and that Christ guides us and helps us.

Mark 10:27, Jesus says, “With men it is impossible, but not with God; for all things are possible ‘with’ (παρά) God.” This tells us that since God is with us and beside us all things are possible to us.

Luke 9:41, “O faithless generation having been corrupted, how long shall I be ‘with’ (πρός) you?” This describes Jesus coming to His disciples, in their immediate presence, face to face with them and in fellowship with them.

<sup>2</sup> The conjunction “and” (δέ) gives us an important addi-

ering Him up<sup>3</sup> was also knowing the place, because many times Jesus was (caused by God) to come together there with His disciples.

3. Then Judas, after taking the band (of soldiers) and attendants of the chief priests and of the Pharisees, comes there with lanterns and torches and weapons.

4. Jesus therefore, knowing all the things coming upon Him, came forth and says to them, "Whom are you seeking?"

5. They replied to Him, "Jesus the Nazarene."<sup>4</sup> He says to them, "I (Jesus Christ), I Am. And also Judas the one betraying Him (in the process of betraying Him) had taken his stand<sup>5</sup> with them (with the enemies of Jesus).

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tion. It goes on to tell us that Jesus met with His disciples in a customary meeting place which was well known to Judas. He knew that Judas with His enemies would be seeking to find Him to crucify Him. Jesus did not wish to escape but went where Judas would find Him, and He allowed Himself to be taken and crucified.

<sup>3</sup> The Greek present participle "delivering up" (*παράδιδούς*) describes the betrayal of Jesus as a process still going on for Judas was in the process of betraying Jesus for some time. He went to the Jewish leaders and planned to deliver Jesus to them for thirty pieces of silver. It was not an act which was committed in a moment of weakness as the aorist could describe.

<sup>4</sup> Jesus the "Nazarene" (*Ναζωραῖον*) had lived in "Nazareth" (*Ναζαρέθ*) the word means a protectress, a sentinel and a guard.

<sup>5</sup> The verb "had taken his stand" (*εἰστήκει*) does not tell that Judas in a single moment of weakness on just one

6. When therefore He said to them, "I (Jesus Christ), I Am," they went backward and fell to the ground.

7. Then again He questioned them, "Whom are you seeking?" And they said, "Jesus the Nazarene."

8. Jesus answered, "I said to you that I (Jesus Christ), I Am; since therefore you are seeking Me, permit (at once) these (disciples who are here with Me) to be going away":

9. In order that the word (the scripture) might be fulfilled which He spoke, "Those whom You have given to Me (as a permanent possession), I lost not one from them."

10. Then Simon Peter having a small curved sword<sup>6</sup> drew it and struck the slave of the High Priest and cut off his right ear. And (the) name (given) to the slave was Malchus.

### **Two Kinds of Swords**

11. Then Jesus said to Peter, "Put (at once) the small sword into the sheath; the cup which the Father has

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occasion stood with the enemies of Jesus as the aorist would have done. The pluperfect action of the verb describes Judas as having previously taken his stand and continuing to stand with the enemies of Jesus.

<sup>6</sup> Simon Peter had "a small curved sword" (*μάχαιραν*) used for keeping the peace and for cutting.

Another kind of sword is described in Revelation 1:16, "And having in his right hand seven stars and proceeding out of his mouth 'a sharp two edged sword' (*ρόμφαία*). This describes a large, long, broad sword which was used in war.



given to Me (has appointed for Me), should I not (I repeat, should I) not drink it?"

12. Then the band (of soldiers) and the Chief Captain (the commander of a thousand soldiers) and the attendants of the Jews (working) together seized Jesus and bound Him,

13. And they brought (Him) to Annas first; for he was father-in-law of Caiaphas, who was High Priest of that (notable) year;

14. And Caiaphas was the one having given counsel to the Jews that it is expedient (profitable for) one man to die in behalf of<sup>7</sup> the people.<sup>8</sup>

15. And Simon Peter was following with Jesus and another disciple. And that disciple was known to the High Priest, and he entered together with Jesus into the courtyard (the unroofed enclosure) of the High Priest,

16. But Peter had taken his stand outside facing the door. Therefore the other disciple and the acquaintance

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<sup>7</sup> The preposition "in behalf of" (ὕπέρ) describes a man as being willing to bend over the people and to take the blows intended for them. This comes to signify taking their place and to die in behalf of the people and to die instead of the people.

<sup>8</sup> Caiaphas used the word "the people" (τοῦ λαοῦ) which showed that he was speaking of Israel whom he believed to be the only chosen people of God.

Romans 9:25 tells us God prophesied in Hosea, "I will call them 'my people' (μου λαόν) (who are) not my people." This shows that both Jew and Gentile can be called "the people" (τοῦ λαόν) of God.

of the High Priest went out and spoke to the door-keeper (a maiden) and brought Peter into (the courtyard of the high priest).

17. Then the maid servant the doorkeeper says to Peter, "You (there), you are not also from the disciples of this Man, are you?" That one (Peter) says, "I am not";

18. And (continuing the story) the slaves (those who were wholly bound) and the attendants (of the Sanhedrin) had taken their stand, having made a heap of burning coals, because it was cold, and they were warming themselves; and Peter also having stood (with them) was warming himself.

19. Then the High Priest questioned Jesus concerning His disciples and concerning His teaching.

### **Teaching Described**

20. Jesus replied to him, "I (Jesus), I have spoken openly to the world (and I am still speaking openly), I (Jesus), I at all times taught<sup>9</sup> in the Synagogue (in

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<sup>9</sup> Jesus "taught" (ἐδίδαξα) describes Jesus giving instruction to the people in a Jewish synagogue.

Matthew 23:8, "And you (disciples), you are not to be called teacher; for One is your "Teacher" (διδάσκαλος) and all you (disciples), you are brothers.

John 6:45, "They shall all be men taught of God (taught from God)." This describes men who are teachable, "men taught from God" (διδασκτοὶ θεοῦ).

II Timothy 3:16, "All scripture is 'God breathed' (θεόπνευστος) and is being 'profitable' (ὠφέλιμος) for 'the act of teaching' (διδασκαλίαν)."

an assembly) and in the Temple (the Temple enclosure), where all the Jews are continually assembling, and in secret I spoke nothing.

21. "Why are you questioning Me? Question the ones having heard (and are still remembering) what I spoke to them; behold! these (people) know the things which I (Jesus), I spoke."

22. After speaking these things one of the attendants (a subordinate officer of the Sanhedrin) having taken his stand (by the side of Jesus) gave a slap to Jesus (slapped Jesus in the face) after saying (to Him), "Are you replying to the High Priest in this manner?"

23. Jesus replied to him, "If I spoke in an evil manner (according to you who slapped Me, I did), testify concerning the evil (prove it). But if (I spoke) well, why are you striking Me?"

24. Then Annas, after he had Jesus bound, sent Him to Caiaphas the High Priest.

25. And Simon Peter after taking his stand was warming himself. Then they said to him, "You (standing there), you are not also (one) of His disciples (are you)?" That one denied and said, "I am not."<sup>10</sup>

26. One of the slaves of the High Priest, being a relative (of the one) of whom Peter cut off his ear, says, "I, did I not see you with<sup>11</sup> Him in the garden?"

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<sup>10</sup> The Greek strong negative "not" (οὐκ) is used to describe Peter's flatly denying that he was one of the disciples of Jesus.

<sup>11</sup> The preposition "with" (μετ') used with the personal pronoun "Him" (αὐτοῦ) means more than Peter merely being with Him. It describes Peter accompanying Jesus as a

27. Then again Peter denied, and immediately a cock crowed.

28. Then they are leading<sup>12</sup> Jesus from Caiaphas into the Praetorium (the Governor's Palace); and (another detail) it was early (morning), but they themselves entered not into the Praetorium, in order that they might not be defiled (ceremonially) but might eat the Pass-over (Passover: to spare by passing over).

29. Therefore the Pilate<sup>13</sup> came outside to them and says, "What accusation are you bringing against this Man?"

30. They answered and said to him, "If this (Man) were not continually doing evil,<sup>14</sup> we would not have delivered Him up to you."

31. Then Pilate said to them, "You (leaders of the Jews), you take Him (at once) and you judge Him

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follower and a companion and sharing in the ministry of Jesus.

<sup>12</sup> The historical present "are leading" (*ἄγουσιν*) was used by John. He was so deeply impressed as he remembers the scene so vividly he describes it as if it were happening in present time. This could also be a descriptive present.

<sup>13</sup> The definite article "the" (*ὁ*) is used with Pilate throughout the Gospel of John. This points out and describes Pontius Pilate, the procurator of the Roman Emperor residing in Judea and Samaria.

<sup>14</sup> The enemies of Jesus who considered Jesus an evil doer made this contrary to fact statement so they used the indicative mood, "'unless this (Man) was doing evil' (*εἰ μὴ ᾧν οὗτος κακὸν ποιῶν*), we would not have delivered Him up to you."

(at once) according to your law." The Jews said to him, "It is not lawful for us to put anyone to death";

32. (They said this) in order that the word of Jesus might be fulfilled which He spoke signifying by what manner of death He was about to be dying.

33. Then again Pilate entered into the Praetorium and he called Jesus and said to Him, "You (Jesus), You are the King of the Jews?"

34. Jesus answered, "You (Pilate), are you saying this from yourself (from you own judgment), or did others tell (it) to you concerning Me?"

35. Pilate answered, "I (Pilate), I am not a Jew, (am I)? Your own nation<sup>15</sup> and the high priests delivered You to me; what did you do?"

36. Jesus answered, "The Kingdom<sup>16</sup> which is Mine is not from out of this world (this world is not the source); if My (own) Kingdom were from out of this world, the attendants the ones who are for Me would have been fighting in order that I should not be delivered up to the Jews; but now My own Kingdom is not from this place."

37. Then Pilate said to Him, "Then You (Jesus), you are a King, aren't you?" Jesus answered, "You (Pilate), you are saying<sup>17</sup> that I am a king. I (Jesus) into this position (to be King), I have been born and into this

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<sup>15</sup> "Nation" (ἔθνος) describes being of the same race and having the same rules and customs.

<sup>16</sup> Jesus said "the Kingdom" (ἡ βασιλεία) which is Mine is not of this world.

<sup>17</sup> "You are saying" (οὐ λέγεις) is a form of an affirmative answer to a question.

position (to be King) I have come into the world, that I may bear witness to the truth; everyone being from out of the truth (with truth as their source) is continually hearing My voice (is continually obeying My voice)."

38. Pilate says to Him; "What is truth?" And after saying this he came out again to the Jews and says to them, "I (Pilate), I am finding no crime in Him (not even one crime).

39. "But (on the other hand) it is a custom for you (for your benefit) that I should release one (prisoner) to you in the Passover; therefore do you wish (that) I may release to you the King of the Jews?"

40. Then again they cried aloud (in one simultaneous shout) saying, "Not this (Man) but the Barabbas."<sup>18</sup> Now Barabbas was a robber.

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<sup>18</sup> "The Barabbas" (τὸν Βαραββᾶν) in Aramaic means the son of an earthly father and the name of the father of Barabbas was Saba. Jesus was the "only begotten son" (the uniquely-born Son) (τὸν μονογενῆ υἱὸν) of God.

## Chapter 19



1. Then therefore Pilate took Jesus and scourged (had Him scourged).

### Meanings of Crowns

2. And the soldiers after weaving a crown<sup>1</sup> out of thorns, placed it on His head and threw around Him a purple robe,

### Many Meanings of Coming

3. And they kept on coming to Him<sup>2</sup> and were saying (over and over again), "Hail! the King of the Jews";

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<sup>1</sup> Here the "crown" (στέφανον) describes the wreath which was given to winners in athletic contests and conquerors and those who were to be honored. The crown is spoken of as the crown of rejoicing, crown of glory, crown of righteousness and crown of life.

In Revelation 19:12, we read of Jesus in Heaven having upon His head "many crowns" (διαδήματα). This describes royal crowns of kings.

<sup>2</sup> "They were coming to Him" (ἤρχοντο πρὸς αὐτὸν) describes "motion toward" as the soldiers were coming to Jesus for the purpose of making fun of Him.

The Greek language uses many words to describe the

and they kept on giving to Him slaps (with their hands).

4. And Pilate came outside again and says to them, "Behold! I am bringing Him out to you, in order that you may come to know that I am finding no crime (not even one crime) in Him."

5. Then Jesus came outside, wearing the thorny crown (a crown made of thorns) and the purple robe. And he (Pilate) says to them, "Behold! the man!"

### **Meanings of Calling Out Loud**

6. Then when the chief priests and their assistants saw Him they burst (simultaneously) into a loud cry<sup>3</sup>

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many different shades of meaning for the same one English word of "coming" and "going."

Another similar word is found in John 5:7, "The lame man said, while I am coming another 'steps down before me' (*πρὸ ἐμοῦ καταβαίνει*)." This pictures a man taking step after step as he goes down into the pool to be healed.

Another description of "coming" is found in Luke 22:22, "The Son of Man 'is going away' (*πορεύεται*) as was predestined (definitely appointed, set forth distinctly)." *The New Testament in Modern Speech*, by R. F. Weymouth, page 200, says, "The Son of Man goes on his predestined way." This verb (*πορεύεται*) describes going from one place to another or Jesus' going away from this world and going to Heaven.

A noun which reveals "coming" is found in II Peter 1:16, "We made known to you the power and 'coming' (*παρουσίαν*) of our Lord Jesus Christ." This is used to describe the return of Jesus Christ.

<sup>3</sup> The action of the Greek aorist "they cried aloud" (*ἐκραύγασαν*) expresses the dramatic scene of the chief



saying, "Crucify! crucify"! Pilate says to them, "You (Jews), you take Him (at once) and you crucify (Him at once), for I (Pilate), I am not finding in Him a crime."

7. The Jews replied to him, "We (Jews), we have a law and according to the law He ought to die, because he made Himself (declared Himself to be) a Son of God."

8. When therefore Pilate heard this the (amazing) saying (that Jesus Christ claimed to be a Son of God), he was made more afraid (than ever);

9. And he entered into the praetorium again and says to Jesus, "You, where are you from (from what author or giver are you)?" But Jesus did not give an answer to him.

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priests and officers at the same instant bursting into a loud cry, "Crucify! crucify"! This verb describes crying coarsely in contempt.

Matthew 4:21, "And after going on from there He saw two other brothers, James the son of Zebedee and John his brother in the boat with Zebedee their father mending their nets, and 'He called them' (*ἐκάλεσεν*)."

This describes Jesus when He called James and John (for a purpose of having them to follow Him and be His disciples).

Another description of calling is found in Matthew 15:25, "And the (woman) after coming (to Him) bowed in worship to Him saying, Lord, 'help me' (*βοήθει μοι*)."

This describes the Cananitish woman calling on Jesus to run to her cry for help.

John 12:17, "Therefore the crowd kept on bearing witness, the one being with him when 'he called' (*ἐφώνησεν*) Lazarus out of the tomb." This describes calling with a loud voice.

10. Therefore Pilate says to him, "To me<sup>4</sup> you are speaking (are you not)? You know (do you not) that I have authority to release you and I have authority to crucify you?"

11. Jesus replied<sup>5</sup> to him, "You were not having (any) authority against me except it had (previously) been given to you from above; because of this the one who delivered me up to you is having greater sin."

12. From this (cause) Pilate was seeking<sup>6</sup> (again and again) to get him set free; but (in contrast to Pilate) the Jews cried out (in one simultaneous shout) saying, "If you let this man go free, you are not a friend of the (Roman Emperor) Caesar; everyone making himself a king (declaring himself a king) is speaking against Caesar."

13. Then Pilate after hearing (because he heard) these words brought Jesus outside and sat (sat as a judge) upon a platform into a place being called Pavement (paved with stones), and in Hebrew, Gabbatha (a raised place).

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<sup>4</sup> By word placement of the personal pronoun "me" (*ἐμοί*), Pilate described his opinion of his own importance when he put himself first, "To me, you are speaking, are you not"?

<sup>5</sup> Jesus "replied" (*ἀπεκρίθη*), tells us that Jesus separated the truth from error, the chaff from the wheat and then He gave His answer to Pilate.

<sup>6</sup> The use of the imperfect action of the verb "was seeking" (*ἐσῆρτει*) emphasizes repeated action which describes Pilate making a series of efforts and new attempts to release Jesus from being crucified by the Jews.

14. And (another important addition) it was (the day for the) preparation of the Passover, it was (Friday) about the sixth hour. And he says to the Jews, "Behold! your King."

15. Therefore, those (Jews) cried aloud,<sup>7</sup> "(It is urgent) take away, take away, crucify him." Pilate says to them, "Shall I crucify your King?" The chief priests answered, "We have no king except Caesar."

16. Then therefore he delivered Him to them in order that He might be crucified. Then they took (charge of) Jesus (from Pilate).

17. And (Jesus) bearing<sup>8</sup> the cross for Himself went out into (the Place) being called "The Place of a Skull (a skull looking place)," which is called in Hebrew, Golgotha,

18. Where they crucified Him, and with Him two others, one on each side, and Jesus in the middle.

19. And (in continuation) Pilate also wrote a title and placed it upon the cross; and it had been written (stood written), "Jesus the Nazarene, the King of the Jews."

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<sup>7</sup> The Jews in one loud outburst called for the crucifixion of Jesus. This is brought out very dramatically by the aorist "cried aloud" (*ἐκραύγασαν*) which describes the Jews as crying out together simultaneously concerning Jesus, "Take away, take away, crucify Him."

<sup>8</sup> The present participle "bearing" (*βαστάζων*) vividly pictures Jesus while carrying His cross. The verb can also describe Jesus' bearing the burden of His cross calmly and quietly. This is found in *The Greek-English Lexicon*, by Thayer, page 99.

20. Therefore many of the Jews read this title, because it was near the place of the city where Jesus was crucified; and it had been written (stood written) in Hebrew, in Roman (Latin), in Greek.

21. Therefore the chief priests of the Jews kept on saying to Pilate, "No longer be writing, 'The King of the Jews,' but that (man) said, 'I am King of the Jews.'"

22. Pilate answered, "What I have written, I have written."<sup>9</sup>

23. Then the soldiers, when they crucified Jesus, took His garments, and made four parts, to each soldier a part, also (they took) the coat and the coat was not sewed together (was without seam), woven from the top throughout.<sup>10</sup>

24. Therefore they said to one another, "Let us not rend it, but let us cast lots concerning it whose it shall be"; in order that the scripture might be fulfilled, the (scripture) saying, "My garments they divided for themselves and upon My coat (the expensive garment) they cast a lot (a lot: an object used in determining chances)." Therefore the soldiers did these things.

25. And they had taken their stand (and remained

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<sup>9</sup> By use of the Greek perfects, "I have written, I have written" (γέγραφα, γέγραφα), Pilate was saying, "What I have written, I have written, and I mean for what I have written to stay permanently just as I have written it. I am not going to change it."

<sup>10</sup> The preposition "through" with the genitive of the noun "whole" (δι' ὅλου) describes the entire garment of Jesus as without seam, "seamless" (ἄραφος) from the top to the bottom.

standing) beside the cross of Jesus His mother and the sister of His mother, (and) Mary the (wife) of Clopas, and Mary the Magdalene (a woman of Magdala).

26. Therefore Jesus after seeing his mother and the disciple whom He was loving having taken his stand (by His side) He says to His mother, "Woman, behold! your son!"

27. Then He says to the disciple, "Behold! your mother!" And from that hour the disciple took her into his own home.

28. After this Jesus knowing that all things already stood completed, in order that the scripture might be fulfilled, He says, "I thirst!"

29. A vessel full of vinegar was lying (there); then after putting a sponge full of vinegar around a hyssop stalk, they held it up to his mouth.

30. Then when he took the vinegar<sup>11</sup> Jesus said, "It has been finished"<sup>12</sup>; and after bowing his head He

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<sup>11</sup> The noun "vinegar" (ὄξος) describes a mixture of sour wine or vinegar with water. This is found in *The Greek-English Lexicon*, by Thayer, page 449. Jesus took this ordinary weak watered drink, but He had earlier refused to drink the strong drink, "wine" which had been mingled with gall or wormwood which would have deadened his pain. This is recorded in Matthew 27:34, "To drink they gave to Him 'wine' (οἶνον) having been mingled with 'gall' (χολῆς) and after tasting he did not wish to take a drink."

<sup>12</sup> The words of Jesus: "It has been finished" (τετέλεσται) are describing the anticipatory perfect. Almost immediately after saying this Jesus died. After dying all that Jesus was speaking of was fulfilled including all the prophecies written

gave up the spirit (He committed His spirit to God).

31. Then the Jews, since it was (Friday) the day of preparation (for the sabbath), in order that the bodies might not be kept upon the cross in the sabbath, for it was the great day of that sabbath, they requested Pilate that their legs might be broken, and they might be taken away.

32. Then the soldiers came and broke the legs of the first (man) and the other (man) who was crucified with him;

33. But after coming (to look) upon Jesus, when they saw him (Jesus) having already died, they did not break his legs,

34. But one of the soldiers pierced<sup>13</sup> his side with a spear, and immediately there came forth blood and water.

35. And the one having seen has borne witness, and his witness is genuine, and that one knows that he speaks a truthful (testimony), in order that you (readers), you might also come to believe.

36. For these things came to pass in order that the Scripture might be fulfilled, "Not a bone of him shall be broken."

37. And again another scripture says, "They shall

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concerning Him in the Old Testament. It also means that He fulfilled every prophecy completely in every detail. The verb can mean not only that the work God had given Jesus had been finished, but also that the desired end had been accomplished.

<sup>13</sup> The verb "pierced" (ἐνυξεν) can describe the soldier with his spear piercing the side of Jesus with a deep thrust.

look into (the wounds of the one) whom they pierced deeply.”

38. But after these things Joseph the (man) from Arimathea, being a disciple of Jesus but having been secretly (a disciple) on account of his fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate permitted (gave him permission). Then he came and took away his body.

39. And (an important addition) Nicodemus came also, the one who first came to him at nighttime,<sup>14</sup> bringing a mixture of myrrh and aloes about one hundred pounds<sup>15</sup> (in weight).

40. Then they took the body of Jesus and bound it in linen cloths with the spices (perfumes), as it is a custom for the Jews to prepare (a body) for burial.

41. And (an important addition) there was a garden in the place where He was crucified, and in the garden a new<sup>16</sup> tomb in which no one had yet been laid;

42. There accordingly on account of (the day of)

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<sup>14</sup> “Nighttime” (νυκτός) is specified instead of daytime, this is expressed by the genitive case. It emphasizes the fact that Nicodemus came at nighttime so that he would not be seen coming to Jesus in the daytime by those who would criticize him.

<sup>15</sup> The litras “pounds” (λίτρας) used here were twelve ounces each.

<sup>16</sup> The Greek word for “new” (καινόν) did not necessarily mean that it had been recently hewn out of the stone. It meant that no one had been buried in it as the rest of the verse tells us. This word for “new” can have a spiritual meaning. Spiritually it would mean to give a man newness

preparation of the Jews (for the Passover), because the tomb (the place of memorial) was near, they laid Jesus.

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of life, to make him a new man, a new creation. This newness of life and the new creation given by God is a newness that will never wear out or grow old but will stay new forever. This newness refers to newness in quality. The other word for newness is found in Mark 2:22: "No one is pouring 'new wine' (*οἶνον νέον*) into old bottles (old leather skins)." This newness refers to newness in time.



## Chapter 20



1. And (an important addition) in the first of the days of the week<sup>1</sup> Mary the Magdalene (the woman of Magdala) comes early into (the vicinity of) the tomb, it still being dark, and she sees (keeps on looking at) the stone having been lifted out of the tomb.

2. She runs therefore and comes to Simon Peter and the other disciple whom Jesus kept on loving (as a friend) and says to them, "They took away the Lord<sup>2</sup> out of the tomb, and we know not where they laid Him."

3. Then Peter and the other disciples went out (at once), and they were going into (the vicinity of) the tomb.

4. And the two were running together; but the other disciple ran ahead (and) more swiftly than Peter and came into (the vicinity of) the tomb,

5. And after stooping beside (the tomb and looking

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<sup>1</sup> On the first one (of the days between) the "Sabbaths" (σαββάτων) (at a point of time on Sunday). The Jews considered the Sabbaths so important that they thought of the other six days as only days between the Sabbaths.

<sup>2</sup> The meaning of the word "Lord" (κύριον) in Greek means "the one who owns me, possesses me, decides for me and rules over me."

into the tomb), he sees the linen cloths lying (on the floor), however he did not enter.

6. Then also Simon Peter comes following (in association) with him and entered<sup>3</sup> (at once) into the tomb and sees<sup>4</sup> the linen cloths lying (there on the floor),

7. But the napkin (the handkerchief), which was (previously) upon His head, not lying with the linen cloths but having been rolled up<sup>5</sup> (and still rolled up) into one place apart (from the linen cloths).

8. Then at that time the other disciple, the one having come first (into the vicinity of the tomb), also entered into the tomb, and he saw<sup>6</sup> (in an instant) and he believed;

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<sup>3</sup> The aoristic action of the verb "entered" (*εἰσῆλθεν*) describes momentary action and tells us that Peter did not linger outside the tomb or hesitate to enter at once into the tomb as John was doing.

<sup>4</sup> Peter "sees" (*θεωρεῖ*) the linen cloths and the napkin and views the facts with interest and careful observation and reflects upon their meaning as described by this verb.

<sup>5</sup> The perfect passive participle "having been rolled up" (*ἐντετυλιγμένον*) tells us that the napkin which had been wrapped around the head of Jesus when He was buried had never been unwrapped but was still rolled up although the head of Jesus had been removed from the napkin when God raised Him from the dead.

<sup>6</sup> Both the constative aorists "he saw and he believed" (*εἶδεν* and *ἐπίστευσεν*) emphasize punctiliar action, instant action and point action. John describes himself as seeing instantly with spiritual sight that Jesus had been raised from the dead, and the moment he saw spiritually he believed the fact of the resurrection of Jesus Christ.

9. For they were not yet understanding the<sup>7</sup> Scripture, "It is necessary<sup>8</sup> (for) Him to rise again from the dead."

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We have progressive seeing described in the 5th, 6th, and 8th verses of this 20th chapter of John. John outran Peter and came first into the vicinity of the tomb from which Jesus had been raised from the dead. John did not enter but stooped beside the tomb and glancing in "he sees" (βλέπει) the linen cloths lying in the tomb. This "seeing" describes only physical seeing of the linen cloths in which Jesus had been buried.

Peter following John came to the tomb and being more bold than John entered at once into the tomb. Peter "sees" (θεωρεῖ) the linen cloths lying in the tomb and the napkin which had been upon the head of Jesus still rolled up and in a place apart from the linen cloths. This seeing describes interest and careful observation of details.

Later John entered the tomb. John "saw" (εἶδεν) the spiritual meaning that God had raised Jesus Christ from the dead. This describes seeing with the mind's eye with direct insight into divine things. This caused John to believe.

<sup>7</sup> The use of the definite article "the" (τῇ) points out a definite scripture telling of the resurrection of Jesus the Christ. Westcott suggests Psalms 16:10, "For you will not leave me among the dead; you will not allow your beloved One to rot in the grave." (The Living Bible.)

<sup>8</sup> The verb "it is necessary" (δεῖ) tells us that it was necessary for Jesus to arise from the dead because it was bound by God, by divine appointment, a divine necessity. The Greeks said, "it is necessary" (δεῖ); we say in English, "it was necessary" because of indirect discourse.

10. Then the disciples went away again to their own homes.

11. But Mary (while) weeping had taken her stand outside facing the tomb. Then as she continued weeping (audibly crying as a child), she stooped (beside the tomb and looked) into the tomb,

12. And she beheld<sup>9</sup> two angels (messengers) in white (garments) sitting, one near the head and one near the feet, where the body of Jesus was lying (before His resurrection).

13. And those (angels) say to her, "Woman, why are you weeping (weeping audibly, crying as a child)?" She says to them, "Because they took away my Lord, and I know not where they laid Him."

14. After saying these things she was caused to start to turn<sup>10</sup> around (and looking at the things behind her) she sees Jesus standing (there), but she was not recognizing that He was<sup>11</sup> Jesus.

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<sup>9</sup> The vivid historical present "beholds" (θεωρεῖ) shows the surprise of Mary Magdalene at seeing the angels. She keeps on staring at the angels observing them carefully and with interest and contemplating the meaning of what she sees as is described by the root meaning of the verb.

<sup>10</sup> The verb "to turn" (ἐστράφη) is certainly second aorist passive which tells us that Mary Magdalene did not just of herself start to turn around as the active voice would have done. The passive voice describes her as being caused to start to turn around by some one else. It could be she felt the presence of some one behind her. This is described in *Word Pictures in the New Testament*, by A. T. Robertson, page 311.

<sup>11</sup> In English in indirect discourse we say, "she was not recognizing that He *was* Jesus." The Greeks did not change

15. Jesus says to her, "Woman, why are you weeping (weeping audibly, crying as a child)? Whom are you seeking?" That (previously mentioned woman Mary Magdalene), supposing He was the gardener, says to Him, "Sir, you, if you carried Him away, tell to me (at once) where you laid Him, and I (His disciple), I will take Him away."<sup>12</sup>

16. Jesus says to her, "Mary." That (woman) after she was caused to finish turning around<sup>13</sup> says to Him in Hebrew, "Rabboni, which is saying 'Teacher (Master)'."

17. Jesus says to her, "Stop clinging<sup>14</sup> to Me for I

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the tense because of the indirect discourse but continued to say, "she was not recognizing 'that He is Jesus' (*ὅτι Ἰησοῦς ἐστίν*). In Greek they say "supposing 'He is' (*ἐστίν*) the gardener."

<sup>12</sup> In this context, Mary Madgalene used the future as aoristic "I will take away" (*ἀρῶ*). This could have her saying, "I will take Him away at once." This expresses the urgency she felt to do all she could for her Saviour immediately.

<sup>13</sup> Verse fourteen mentions Mary Magdalene's starting to turn around using the inceptive aorist "to start to turn" (*ἐστράφη*). Verse sixteen uses the culminative aorist "to turn" (*στραφείσα*) which tells us that she was caused by Jesus' speaking to her to finish turning all the way around after she recognized that it was Jesus calling her name.

<sup>14</sup> The verb "clinging" (*ἄπτου*) tells us that Mary was clinging to Jesus in expressing her excitement and great joy in finding that God had raised Him from the dead. The present imperative can express this thought, "you are clinging to me—stop it."

have not yet ascended to the<sup>15</sup> Father; but be going (on your way for a purpose) to My brethren and start saying to them, I am ascending to My Father and your Father and to My God<sup>16</sup> and to your God."

18. Mary, the Magdalene, comes<sup>17</sup> announcing to the disciples, "I have seen the Lord,"<sup>18</sup> and these things He said to her.

19. Then (it) being late in that (great) day in the first (day) of the week (Sunday, the first day between the Sabbaths), and the doors having been shut where the disciples were (assembling) on account of (their) fear of the Jews, Jesus came and stepped into (their) midst and says<sup>19</sup> to them, "Peace<sup>20</sup> to you."

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<sup>15</sup> The article "the" (τόν) can be deictic and be calling particular attention to the well known Father or the Almighty Father for the Father is definite with or without the article as there is only one Father God.

<sup>16</sup> The sacred name of "God" (θεόν) describes "the Implored One."

<sup>17</sup> The dramatic present verb, "comes" (ἔρχεται), and the present participle, "announcing" (ἀγγέλουσα), used together vividly picture Mary Magdalene as she rushes into the presence of the apostles and at the same time is announcing with excitement and great joy, "I have seen the Lord."

<sup>18</sup> This is an example of digression which is a form of anacoluthon. Mary Magdalene said, "I have seen the Lord." Then John digresses and makes a side remark, "and these things He said to her." John breaks off telling what Mary said and ends the sentence by telling, "and these things He (Jesus) said to her."

<sup>19</sup> The Greek verb "says" (λέγει) means more than mere

20. And after saying this He showed His hands and His side to them. Therefore the disciples<sup>21</sup> were caused to rejoice having seen (because they saw) the Lord.

21. Then Jesus said to them again, "Peace to you; just as the Father has sent<sup>22</sup> Me, I also am sending<sup>23</sup> you."

22. And after saying this, He breathed (in them) and says to them, "Receive<sup>24</sup> the Holy Spirit.

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speaking but also describes Jesus expressing His innermost thoughts and feelings when He says to His disciples, "Peace to you." Christ is the "word" (λόγος) as described in John 1:1, and is expressing Himself when he "speaks" (λέγει).

<sup>20</sup> "Peace" (εἰρήνη) describes peace with God, peace with individuals, good order and harmony.

<sup>21</sup> The word "disciples" (μαθηταὶ) means learners and disciples of Christ. The suffix (-τής) is found in Matthew 10:24 (μαθητῆς). Therefore the disciples were not only learners and followers of Jesus Christ, but after they had learned they were to be agents of Jesus the Christ and go out and teach others of the Saviour and to encourage them to follow Jesus Christ as disciples.

<sup>22</sup> The verb "has sent" (ἀπέσταλκέν) describes God sending His Son Jesus Christ from Himself into the world as His Messenger with authority.

<sup>23</sup> A different verb is used here for "sending" (πέμπω) which tells us that Jesus is sending His disciples to do His works and implies accompaniment.

<sup>24</sup> The aorist active imperative of "receive" (λάβετε) expresses more than passive receptivity. You must actively participate and accept the Holy Spirit for yourself, as a gift from God. The aorist imperative expresses more urgency than the present imperative. It describes point action instead

23. "If the sins of certain ones you forgive,<sup>25</sup> they have been completely forgiven to them (and remain forgiven). If of certain ones you retain (their sins), they have been retained."

24. And (an important addition) Thomas one of the twelve, the one being called Didymus (the twin), was not with them when Jesus came.

25. Therefore the other disciples kept on saying to him (repeating it over and over), "We have seen<sup>26</sup> the Lord." But the (twin Thomas) said to them, "Unless I get to see in His hands the print of the nails and thrust my finger into the print of the nails and thrust my hand into His side, I will not,<sup>27</sup> (I repeat, I will not) believe."

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of linear action. Jesus is saying to His disciples, "Come to the point, this is the moment. Receive at once the Holy Spirit."

<sup>25</sup> Jesus used "forgive" (ἀφῆτε) which is the aorist subjunctive active which describes taking all the sins and putting them together as one single whole and forgiving them in one event, in one moment. This forgiveness of sin is illustrated by the releasing of a prisoner: "The opening of the prison to them that are bound," Isaiah 61:1.

<sup>26</sup> "We have seen the Lord, and it is so vivid to us; it is as though we were still looking at Him." This is expressed by the Greek perfect action of the verb "have seen" (ἑώρακαμεν).

<sup>27</sup> The double negatives "not" and "not" (οὐ μὴ) express his extreme determination not to believe unless he sees the risen Lord. Thomas said, "I will not, (I repeat, I will) not believe unless I thrust my finger into the print of the nails in His hands and thrust my hand into His wounded side."



26. And after eight days again His disciples were within (the room) and Thomas (was) with them. The doors having been shut, Jesus came and stepped into (their) midst and said, "Peace to you."

27. After that He says to Thomas, "Reach your finger here and behold My hands and reach your hand and thrust it into My side and no longer be unbelieving but be believing<sup>28</sup> (be progressing in faith)."

28. Thomas answered and said to Him, "My Lord and my God."

29. Jesus says to him, "Because you have seen Me, have you believed?<sup>29</sup> Blessed (happy) are the ones not having seen and yet having believed."<sup>30</sup>

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<sup>28</sup> Jesus entreated Thomas to be "believing" (πιστός). The verbal adjective also means "in faith to give one's self up to Christ." It includes firmness in faith and fidelity to the Christ. As used here the verbal quality is stressed, expressing activity.

<sup>29</sup> "Because you have just now seen Me, have you completely believed? Is your faith an accomplished fact and do you have an abiding faith?" This is brought out by the verb "have you believed" (πεπίστευκας) which describes completed action with abiding results.

<sup>30</sup> One minute they did not believe, the next minute they did believe. In one decisive definite act they exercised their faith and believed in the resurrection of Jesus. This is brought out by the aoristic action of the participle "having believed" (πιστεύσαντες) which described point action and momentary action.

Other prepositions used with faith are:

John 2:11, "And His disciples believed 'into' (εἰς) Him. This preposition helps to describe spiritually entering into

30. Therefore also there were many other signs<sup>31</sup> Jesus performed in the presence of His disciples, which have not been written (do not stand written) in this book;

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Christ, entering into the activity of Christ, going forward and making progress in active service with Christ. This preposition describes the active faith of spiritually entering into Christ and activity after entering into Christ.

Other Scriptures illustrating prepositions:

Acts 2:38, "Repent and be baptized each one of you (depending upon, relying) 'upon' (ἐπὶ) the name of Jesus Christ."

Galatians 3:28, "There is (in reality) not a Jew and not a Greek, there is (in reality) not a slave and not a free (man), there is in (reality) not a male and not a female; for you are all one 'in' (ἐν) Christ Jesus." The "in" (ἐν) describes abiding in and resting in Christ Jesus.

I Thessalonians 1:8, "Your faith has gone out 'to' (πρὸς) God, so that you have no need to be saying anything." This preposition describes faith which turns you to God and causes you to face toward God.

Colossians 3:3, "For you died and your life has been hidden 'with' (σὺν) the (anointed One) Christ in the (One) God." This preposition describes being in fellowship and in association and participation in activity with Christ.

<sup>31</sup> The "signs" (σημεῖα), above and beyond themselves point men to the grace and power of God. Signs by material manifestations point us to the spiritual realities which are ever present and constantly working in this present world. By the signs Jesus performed He proved that He was sent from above and that God was doing His mighty works through Him.

31. But these (things) have been written (and remain a permanent record) that you may start to believe that Jesus is the Christ (the Anointed), the Son of the<sup>32</sup> (only) God and that believing you may keep on having life in His name (abiding in His name).

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<sup>32</sup> By using the article “the” (τοῦ) with God, you are pointing out the only true God as distinguished from idols and all the false gods which are the dreams of the diseased fancy of men with no substantial existence in the world of realities.

## Chapter 21



1. After these things Jesus manifested Himself again to the disciples upon the Sea of Tiberius (upon the seashore of the Sea of Tiberius); and in this manner He manifested (Himself).

2. Simon<sup>1</sup> Peter and Thomas the one being called Didymus,<sup>2</sup> and Nathanael<sup>3</sup> the one from Cana of Galilee and the (sons) of Zebedee and two others from His disciples were together.

3. Simon Peter<sup>4</sup> says to them, "I am going away to be fishing."<sup>5</sup> (One after another) they say to him,

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<sup>1</sup> The name "Simon" (Σίμων) means "to hear."

<sup>2</sup> The name "Didymus" (Δίδυμος) means "a twin."

<sup>3</sup> The name "Nathanael" (Ναθαναήλ) means "gift of God." The Berkley Version has Nathaniel. King James Version, The New English Bible, The James Moffatt New Translation and The Living Bible all have "Nathanael."

<sup>4</sup> The name "Peter" (Πέτρος) means "a rock."

<sup>5</sup> The present linear action of the infinitive "to be fishing" (ἀλιεύειν) is projected into the future. It could mean that Peter was planning to go back to his old occupation of fishing. A. T. Robertson has, "I go a fishing," which accents the noun nature of the infinitive. "To be fishing" accents the verbal nature of the infinitive. Both can be expressed by the infinitive, and both can be used to express the truth of the scripture.

"We (your companions), we are also going with you." Off they went and entered immediately into the boat, but in that night they caught nothing.

4. And morning already having come Jesus (having entered) into (the vicinity of the beach) stood on the seashore, however the disciples were not knowing that it was<sup>6</sup> Jesus.

5. Then Jesus says to them, "Little children (My lads), you do not have any fish?" They replied to Him, "No."

6. And (Jesus) said to them, "Cast the net into the right spots (on the right side) of the boat, and you will find." So they cast, and they were no longer being able to draw it for the multitude of the fish.

7. Therefore the disciple that one whom Jesus was continually loving (esteeming, delighting in) said to Peter, "He is the Lord." Then Simon Peter after hearing that He is the Lord, girded his upper garment around himself, for he was naked (not fully clothed), and he cast himself into the sea,

8. And the other disciples came in the small boat, for they were not far from the land but about two hundred cubits (three hundred feet away), dragging the net of the fish.

9. Then when they got out (landed from the boat, and went) into the land they see a mass of burning coals lying (there) and a little cooked fish lying upon it and bread.

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<sup>6</sup> In indirect discourse in English we say, "it was Jesus." The Greek does not change the tense, but says, "it is" (ἔστιν) Jesus.

10. Jesus says to them, "Bring (at once) from the little fish which you just caught (caught a short time ago)."

11. Then Simon Peter went up (at once) and drew into the land the net full of large fish one hundred fifty-three (of them); there being so many but the net was not rent (torn).

12. Jesus says to them, "Come get your breakfast (break your fast by eating)." But not one of the disciples was daring (was getting bold enough) to ask Him, "You, who are you?" Because (they had seen and therefore) were knowing "He was the Lord."<sup>7</sup>

### **Meanings of Lord, Master**

13. Jesus comes and takes the bread and gives to them, and likewise the little fish.

14. This (is) now (the) third (time) Jesus was manifested to the disciples after being raised from among the dead.

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<sup>7</sup> The word "Lord" (κύριος) includes the meanings: the One who owns me, possesses me, decides for me, controls me and rules over me.

Another word for Lord or Master is found in Luke 5:5. "Simon when he replied said, 'Master' (Ἐπιστάτα), all through the night time after toiling we caught nothing." This describes the Master standing over them, watching over them and caring for them.

II Timothy 2:21, "If therefore anyone cleanses himself from these, he shall be a vessel for honor, having been separated (and) useful for the 'master' (δεσπότη)." This word for master describes a master who has bought his slaves (servants) and has absolute ownership.

15. Then when they finished breakfast Jesus says to Simon Peter, "Simon (son) of John, are you loving Me (divine love loving) more than these?"<sup>8</sup> He says to Him, "Yes Lord, You (my Master), You are knowing that I am loving You (loving You as a friend)." He says to him, "(I charge you) be feeding My lambkins (little lambs)."

16. He says to him again a second time, "Simon (son) of John, are you loving Me (divine love, loving)?" He says to Him, "Yes Lord, You (my Master), You

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<sup>8</sup> The pronoun "than these" (τοῦτων) is genitive plural masculine, which could have Jesus asking Simon Peter if he is loving Him more than the other apostles love Him. This would have been appropriate for Simon Peter had declared, "though all others be offended, yet will not I." This is recorded in Matthew 26:33. Peter went on to say in Matthew 26:35, "I will go with Thee to death." Later Peter had denied that he even knew Jesus when Jesus was taken prisoner and was being condemned by the Jewish Council. Simon Peter needed to be reminded that he had denied Jesus and needed to be humbled.

"Fish" (ἰχθύων) is also genitive plural masculine gender. This could have Jesus asking Simon Peter if he was loving Him more than these fish, the great multitude of fish that they had caught. This would also have been appropriate for Simon Peter had said before the disciples took the fishing trip, "I am going to be fishing." If he had been talking about one fishing trip, he could have used an aorist infinitive. He used the present infinitive, which could have meant he was going to be continuing his fishing or be a fisherman again as he was before Jesus called him. Peter needed to be tested.

are knowing that I am loving You (as a friend)." He says to him, "(I charge you) continually shepherd My sheep."

17. He says to him the third time, "Simon (son) of John, are you loving Me (loving Me as a friend)?" The (apostle) Peter was grieved because He said to him the third time, "Are you loving Me (as a friend)?" And he says to Him, "Lord, You (my Master), You are knowing all things, You (my Master), You are knowing<sup>9</sup> that I am loving You (as a friend)." Jesus says to him, "(I charge you) be feeding<sup>10</sup> My sheep.

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<sup>9</sup> Here Peter uses (γινώσκεις). This describes knowing by being acquainted and knowing from a knowledge grounded in personal experience.

<sup>10</sup> In John 21:15, Jesus commissions Peter to "be feeding" (βόσκει) His lambs. In John 21:16, Jesus commands Peter to "be shepherding" (ποιμαίνει) His sheep. This included tending, keeping, protecting, directing and also included feeding the sheep. Finally in John 21:17, Jesus again returned to, "be feeding" (βόσκει) My sheep. Dean Stanley, in his book, *Sermons and Essays on the Apostolic Age*, page 138, suggests an answer for giving "to feed the flock" such great emphasis by starting with "to feed" and ending with "to feed" and even the middle term "to shepherd" (ποιμαίνει) includes "to feed." He believed that Jesus wished to stress that the main purpose of church leaders from the beginning to the end should be to feed the flock on the Word of God. The shepherds are never to get so busy directing, tending, and keeping the sheep that they neglect the main thing which is to feed the sheep.



18. "Certainly, certainly I am saying to you, when you were being younger (during those years) you were habitually girding yourself and you kept on walking where you were wishing; but (in contrast) when you become old, you shall stretch out your hand and another will gird you and will carry you where you are not wishing."

19. And this He said signifying by what kind of death He was to glorify the<sup>11</sup> (only) God. And after saying this He says to him, "Continue following (in association) with Me."

20. (After suddenly) being caused to turn around Peter sees the disciple whom Jesus was continually loving following (them, the disciple) who also leaned back upon His breast in the supper and said, "Lord, who is the one betraying You?"

21. Then after seeing this one Peter says to Jesus, "Lord, but this one what?"

22. Jesus says to him, "If I will (for) him to be remaining until I am coming, what (is it) to you? You (Simon Peter), you keep on following (in association) with Me."

23. So this word (this report) got out into (the conversation of) the brethren, "That disciple dies not; but Jesus did not say to him that he dies not but, if I

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<sup>11</sup> The article "the" (τόν) points out the One and Only real God and distinguishes the true God from idols and all false gods of the diseased fancy of man with no substantial existence in the world of realities. This is described in *Synonyms of the New Testament*, by Richard C. Trench, page 27.

wish him to be remaining until I am coming, what (is it) to you?"

24. This is the disciple the one bearing witness concerning these things and the one who wrote these things and we are knowing that his witness is true.

25. And (an important addition) there are<sup>12</sup> also many other things which Jesus did, which if they should be written one by one (in full detail), I suppose not even the world itself (would be able) to hold (to contain, to afford room for) the little books (the scrolls) being written.

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<sup>12</sup> In English we say, "there *'are'* also many other things which Jesus did." In Greek they said, "there *'is'* also many other things which Jesus did." The Greeks used the singular verb "is" (*ἐστίν*) to stress the unity of the whole. The Greeks also used singular verbs with plural neuter nouns and pronouns.

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## The Messianic Prophecies of the Old Testament Fulfilled in Christ



Minimum of 250 Years between Septuagint Greek translation of Hebrew Scriptures (250 B.C.), and Fulfillment in Jesus Christ.

<i>Prophecy</i>	<i>O. T. Reference</i>	<i>N. T. Fulfillment</i>
1. Born of the Seed of Woman	Genesis 3:15	Gal. 4:4; Matt. 1:20
2. Born of a Virgin	Isaiah 7:14	Matt. 1:18,24,25
3. Son of God	Psalms 2:7	Matt. 3:17
4. Seed of Abraham	Genesis 22:18	Matt. 1:1, Gal. 3:16
5. Son of Isaac	Genesis 21:12	Luke 3:23,34
6. Son of Jacob	Numbers 24:17	Luke 3:23,34
7. Tribe of Judah	Gen. 49:10, Mic. 5:2	Luke 3:23,33
8. Family Line of Jesse	Isaiah 11:1,10	Luke 3:23,32
9. House of David	Jeremiah 23:5	Luke 3:23,31
10. Born at Bethlehem	Micah 5:2	Matt. 2:1
11. Presented with Gifts	Psalms 72:10	Matt. 2:1, 11
12. Herod kills children	Jeremiah 31:15	Matt. 2:16
13. His pre-existence	Micah 5:2, Is. 9:6,7	Colossians 1:17
14. He shall be called Lord	Psalms 110:1	Luke 2:11,20:41-44
15. Shall be Immanuel	Isaiah 7:14	Matt. 1:23
16. Shall be a Prophet	Deut. 18:18	Matt. 21:11
17. Priest	Psalms 110:4	Heb. 3:1,5:5-6
18. Judge	Isaiah 33:22	John 5:30
19. King	Psalms 2:6	Matt. 27:37
20. Special Anointing of Holy Spirit	Isaiah 11:2	Matt. 3:16, 17
21. His zeal for God	Psalms 69:9	John 2:15-17
22. Preceded by Messenger	Isa. 40:3	Matt. 3:1-2
23. Ministry to begin in Galilee	Isa. 9:1	Matt. 4:12,13,17
24. Ministry of Miracles	Isa. 35:5, 6a	Matt. 9:35
25. Teacher of Parables	Psalms 78:2	Matt. 13:34
26. He was to Enter the Temple	Malachi 3:1	Matt. 21:12
27. To Enter Jerusalem on Donkey	Zechariah 9:9	Lk. 19:35,36,37a
28. Stumbling Stone to Jews	Psalms 118:22	1 Peter 2:7
29. Light to Gentiles	Isaiah 60:3	Acts 13:47, 48a

## *Good News from God*

<i>Prophecy</i>	<i>O. T. Reference</i>	<i>N. T. Fulfillment</i>
30. Resurrection	Psalms 16:10	Acts 2:31
31. Ascension	Psalms 68:18	Acts 1:9
32. Seated at God's Right Hand	Psalms 110:1	Hebrews 1:3
33. Betrayed by a Friend	Psalms 41:9	Matt. 10:4
34. Sold for 30 Pieces of Silver	Zechariah 11:12	Matt. 26:15
35. Money Thrown in God's House	Zechariah 11:13	Matt. 27:5
36. Price Given for Potter's Field	Zechariah 11:13	Matt. 27:7
37. Forsaken by Disciples	Zechariah 13:7	Mark 14:50
38. Accused by False Witnesses	Psalms 35:11	Matt. 26:59-61
39. Dumb before accusers	Isaiah 53:7	Matt. 27:12-19
40. Wounded and Bruised	Isa. 53:5	Matt. 27:26
41. Smitten and spit upon	Isaiah 50:6	Matt. 26:67
42. Mocked	Psalms 22:7-8	Matt. 27:31
43. Fell under Cross	Psalms 109:24-25	Jn. 19:17; Lk. 23:
44. Hands and Feet Pierced	Psalms 22:16	Lk. 23:33
45. Crucified with Thieves	Isa. 53:12	Matt. 27:38
46. Intercedes for Persecutors	Isa. 53:12	Lk. 23:34
47. Rejected by His own People	Isa. 53:3	Jn. 7:5,48
48. Hated without Cause	Psalms 69:4	Jn. 15:25
49. Friends Stood Afar Off	Psalms 38:11	Lk. 23:49
50. People Shook Their Heads	Psalms 109:25	Matt. 27:39
51. Stared Upon	Psalms 22:17	Lk. 23:35
52. Garments Parted/Lots Cast	Psalms 22:18	Jn. 19:23-24
53. To Suffer Thirst	Psalms 69:21	Jn. 19:28
54. Gall and Vinegar Offered	Psalms 69:21	Matt. 27:34
55. His Forsaken Cry	Psalms 22:1	Matt. 27:46
56. Committed Self to God	Psalms 31:5	Lk. 23:46
57. Bones Not Broken	Psalms 34:20	Jn. 19:33
58. Heart Broken	Psalms 22:14	Jn. 19:34
59. Side Pierced	Zechariah 12:10	Jn. 19:34
60. Darkness Over the Land	Amos 8:9	Matt. 27:45
61. Buried in Rich Man's Tomb	Isaiah 53:9	Matt. 27:57-60

The Old Testament contains over 300 references to the Messiah that were fulfilled in Jesus!





This Book of the Law shall not depart out of thy mouth but thou shalt meditate therein day and night to observe to do all that is written therein then thou shalt make thy way prosperous then thou shalt have good success.

My Word is Life to them that find them and Health to all their flesh.

He sent forth His word and healed them.

### **The Prayer Jesus Taught His Disciples to Pray Commonly Called "The Lord's Prayer"**

Father of us the one in the Heavens

Thy name let it be hallowed

Thy Kingdom let it come

Thy will let it be done as in Heaven also upon earth.

Give to us this day our needful bread

And forgive to us our debts as we did forgive our debtors.<sup>1</sup>

And so lead us that we will not fall into temptation.

But deliver us from the evil one.<sup>2</sup>

For thine is the kingdom and the power and the glory forever.

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<sup>1</sup> "We did forgive our debtors" (ἀφήκαμεν τοῖς ἀφειλέταις ἡμῶν). There are five Greek verbs with the kappa in the aorist. This describes us forgiving completely, over and done with, the sins of others against us.

<sup>2</sup> We pray to God to deliver us from "the evil one and from the evil" (ἀπὸ τοῦ πονηροῦ).



I am *A* live.  
Before Abraham came into being I *AM*.  
Thou art the *C*hrist.  
The *D*eliverer shall come from out of Zion.  
I am the *B*eginning and the *E*nd.  
I am the *F*irst and the *L*ast.  
I am the *G*ood Shepherd.  
I will come and *H*eal Him.  
*I* am He that Liveth and was *D*ead.  
You shall call His name *J*esus.  
Thou art *K*ing of Israel.  
I am the *L*ight for the *W*orld.  
We have the *M*ind of Christ.  
At the *N*ame of Jesus every knee shall bow.  
There is no *O*ther name given among men.  
He is called *P*rince of *P*ease.  
In *Q*uietness and confidence shall be thy strength.  
I know that my *R*edeemer liveth.  
Thou art the *S*aviour for the world.  
Thou art a *T*eacher come from God.  
Jesus was *U*ndefiled.  
I am the *V*ine.  
A *W*iser than Solomon is *H*ere.  
My *Y*oke is *E*asy.  
The *Z*eal of the Lord hath eaten me up.